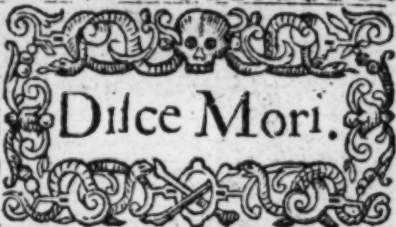


(2)



# Dilce Mori.

## Learn to Die.

A Religious discourse, mooving  
euery Christian man to enter in-  
to a serious remembrance of  
his ende.

*Wherin also is contained the meane  
and manner of disposing himselfe  
to God, before, and at the time of  
his departure.*

**In the whole, somewhat happi-  
ly may be obserued, necessary to  
be thought vpon, while we are a-  
liue, and when we are dying,  
to aduise our selues  
and others.**

Put thy house in order, for thou  
shalt not liue, but die. *Esay. 38. 1.*

L O N D O N

Printed by I. Windet, for Cuthbert Bur-  
by, and are to be sold at his shop  
at the Exchange. 1602.




Rom. 5. 12.

*Per unum hominem peccatum intrauit in mun-*  
*dam, & per peccatum mors.*

By one, sinne entred into the world, and by  
 sinne death.

(2)



# Dilce Mori.

## Learne to Die.

A Religious discourse, moouing  
euery Christian man to enter in-  
to a serious remembrance of  
his ende.


*Wherin also is contained the meane  
and manner of disposing himselfe  
to God, before, and at the time of  
his departure.*

In the whole, somewhat happi-  
ly may be obserued, necessary to  
be thought vpon, while we are a-  
liue, and when we are dying,  
to aduise our selues  
and others.

Put thy house in order, for thou  
shalt not liue, but die. *Esay. 38. 1.*

L O N D O N

Printed by I. Windet, for Cuthbert Bur-  
by, and are to be sold at his shop  
at the Exchange. 1602.

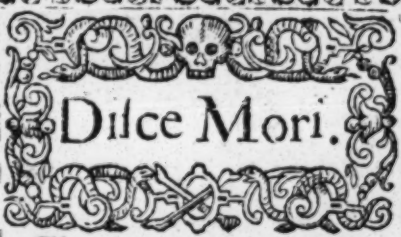




Rom. 5. 12.

*Per unum hominem peccatum intravit in mun-*  
*dam, & per peccatum mors.*

By one, sinne entred into the world, and by  
 sinne death.



# Dilce Mori.

## Learn to Die.

A Religious discourse, mooving  
euery Christian man to enter in-  
to a serious remembrance of  
his ende.

*Wherin also is contained the meane  
and manner of disposing himselfe  
to God, before, and at the time of  
his departure.*

In the whole, somewhat happi-  
ly may be obserued, necessary to  
be thought vpon, while we are a-  
liue, and when we are dying,  
to aduise our selues  
and others.

Put thy house in order, for thou  
shalt not liue, but die. *Esay. 38. 1.*

L O N D O N

Printed by I. Windes, for Cuthbert Bur-  
by, and are to be sold at his shop  
at the Exchange. 1602.





To the Honorable and  
*vertuous his very good Lady,*  
the Ladie *Elizabeth South-*  
*well,* one of the Ladies of the  
Queenes Maiesties most  
Honorable priuie  
Chamber.

**L**ately entering  
( Right vertu-  
ous Ladie ) into  
some more then  
ordinarie consideration  
of the graceles attempts,  
and desperate enterpri-  
ses, which many in these  
daies ( and the more the

*The Epistle*

more pittie) by a cowardly yeelding to euill motions, commit euen against their owne selues, yea, their owne safetie; I thought to discharge my dutie vnto Almighty God, and plaine meaning to men, by setting downe onely some short aduertisement, for discontented and distressed minds, wherewith this sinfull world dooth much abound. But after, waying with my selfe, how much it concerneth euerie man to bee carefull of his end, whereupon depends so great a charge as his eternall welfare is worth; I then began to

draw

*Dedicatorie.*

draw that particular ad-  
uertisement appertaining  
vnto some, to a more ge-  
nerall discourse, applia-  
ble vnto all, and euerie  
one, in this forme, D I S-  
C E M O R I, *Learne to Die.*  
For it seemed to mee a  
thing most necessarie, for  
euerie sober Christian to  
be mooued to enter into  
a serious remembraunce  
of his end, to know the  
meane and maner of dis-  
posing himselfe to God,  
before, and at the time  
of his departure: that so  
by the assistance of Gods  
good grace, he might liue  
and die the life & death  
of the righteous, & that  
it may bee said of him,

*The Epistle.*

which S. Ambrose sometimes spake of Abraham, *Mortuus est in bona senectute, eo quod in bonitate proposui permansit* : Abraham died in a good old age, for why? Abraham persevered in good resolutions, in his old age, yea euen vnto the end. Madam, I beseech the GOD of Abraham, to graunt you Abrahams good successiue course, both in the way, and at the end of the way. Your more then vsuall fauour, and long continued acceptance, hath bound me vnto you, whome otherwise I truely reuerence, for that I am fully per-

swaded,

*Dedicatorie.*

swaded, you truely reuerence God, & serue him, whome to serue, is blessed libertie, yea, (as I shal in the discourse following shew) is the most honourable estate of all. To make issue of my dutifull regard, this small occasion is offered. Were I a meere stranger, I could not for protection sake, seeke any better patronesse of a religious discourse, then from a religious disposition: but your particular respect towards me many waies, is such, as I shall liue and die vngratefull. I could haue wished to haue made testimonie of my

*The Epistle*

willing intentiō by some  
other meanes, then by  
publishing vnder your  
Ladiships name, these  
smal labours, to the view  
of the world: for I must  
needs confesse, I was ve-  
rie loath (respecting my  
owne weaknes) to make  
that knowne vnto others  
which is best known vn-  
to my selfe; vntill at last,  
being ouer entreated by  
some speciall friends frō  
the Vniuersitie of *Oxford*,  
whose sober, iudicious,  
and verie learned aduise,  
I knew not how to gaine-  
say: I was induced to let  
this present tract go for-  
ward in the name of god.  
Wherin I seeke not praise

where

*Dedicatorie.*

where none is deserued:  
but only desire the Chri-  
stian Reader(wher ought  
is amisse ) to attribute  
that vnto my selfe, & be-  
seech your Ladiship, that  
if there be any thing ob-  
serued, which may moue  
so much as a good  
thought, that it would  
please you to giue the  
glorie onely vnto God,  
to whose heauenly pro-  
tection cōmending you  
euer in my praiers, I cease  
for this time to hold you  
any longer from the mat-  
ter it selfe, which follow-  
eth.

*Your Ladiships in hum-  
ble dutie.*

Christop. Sutton.



Apoc. 20. 11.

Et vidi thronum magnum candidum.  
*And I saw a great white Throne, and  
 one sitting vpon it.  
 And the dead were iudged, &c.*



## The Preface to the godly Reader.



**T**HAT Religion is somewhat out of ioynt, when Christian conuersion goes not euen, as it ought with Christian profession, it is so apparant it cannot bee denied, such and so sensible a defect, as that thereby the whole body is not a little blemished.

2 Those whose hearts desire is, that Israell may bee saued,

and

## To the Reader.

and whose true charitie is wonte to beseech God, for the good of all, haue not onely lifted vp humble handes to heauen, but also endenoured by painefull laboures, to seeke (as much as in them lyeth, and so farre forth as the times may permit and suffer) the best redresse in this case they could: some by substantiall answering, and soberly aswaging the turbulent humors of those men, whose priuate fancies haue much hindered higher proceedings in maters of faith. (Refuted they may bee, and are, quieted they will not be: (others by deuout and learned exhortations, in seeking to make a stay of those euils, which A-

theisme

## To the Reader,

theisme and want of the feare of God, would in great likelihood bring upon this declining world: both labouring for their times, to keepe some remembrance of Iesus Christ, in the mindes of men, before al be too farre out of square, or come to unrecoverable ruine.

3 But here may wee not demaunde of the diligent observers of our imperfections abroad, whose manner is so much to strike upon this one string, and by this defect take occasion to call in questio, nay, to bring in open obloquie our christian cause, are none fallen at home from the ancient sinceritie, and harmelesse devotion of former and better ages of the church? Some

state

## To the Reader.

state-medling actions, those  
uncharitable censures, in  
cleane shutting out from the  
household of faith, and hope of  
life, those who haue poore souls  
to saue as well as others, and  
bear, I trust, as true a loue to  
Christ crucified as them-  
selues, may put them in mind,  
that wee may all beare a part  
together in that song of mercy,  
Aspergas nos Domine,  
Cleanse vs O Lord.

4 May we not al bethink our  
selues on both sides, whether  
these be not the dayes whereof  
our Saviour Christ spake,  
Wherein iniquity should  
abound? Was euer that old  
complaint of Hilary more  
truely veresified? Dum in  
verbis pugna est, dum in

Hilari, ad  
Constanti

noui-

## To the Reader.

nouitatibus quæstio est, dum in ambiguis occasio est, dum in consensu difficultas est, iam nemo Christi est. *While there is strife in wordes, while there is question in innouations, while there is occasion in doubtles, while there is a waywardnes in consent, none is of Christ.*

*The nipping & gauling one of, and at another, this eger pursuit of the liuing, and troubling the verie ashes of the dead (who cannot aunswere for themselves) is farre from that charity that hopeth all thinges: and the counsell of that spirite that bids vs pray one for another.*

*5 To see what wit and lerning is wont to do in tossing the testi-*

## To the Reader.

monies of auncient record too  
and fro, nay, which is more, in  
wresting the very text of ho-  
ly writ, vpon the tenters of our  
owne dispositions, would so a-  
maze him, that shall reade o-  
uer with aduifement, the  
controuerfies of these times, as  
hee shall thinke some of them  
rather discourses to trie mai-  
stery then otherwise sincere  
travels, employed for Gods  
glorie, and his churches good.

6 Now God of his mercie  
grant, that once this forward  
crossing world may draw to a  
christian harmonie, that we  
may haue lesse fighting and  
writing for Religion, and more  
endenuouring on all parts to be-  
come as we ought, more reli-  
gious, that so this little Arke

of

## To the Reader.

of Christes church may now  
in the coole of the euening with  
a soft gale drame homeward,  
and with old Simeon imbra-  
cing Christ, make ready to de-  
part in peace. It is the Wise-  
mans aduise to euery one, Re-  
member thy end, and let  
enmitie passe.

7 And thus much wee be  
seech at thcir handes, in whose  
hardest iudgement our cause is  
so feeble, that setting aside all  
prinate respects they would at  
last consider whose gracious  
protection hath defended so  
long his and our cause, whose  
louing and watchfull eye hath  
preserued her, who is, (and  
God graut long may be )  
the staffe of our peace, cal-  
ling to minde that of our Sa-

niour,

to the Reader.

niour, If you will not believe me, yet believe mee for my workes sake.

8 For those busie spirits nearer home, who would needs governe, before they haue well lerned to obey, & that at their first bourding, must needs sitte at the helme to guide all, how raw, how unskilfull soeuer: but experience hath long time since taught the world, and the ruine of the East the church, how dangerous it is to saile in a ship, where the Pilots are of a disposition to bee quarrelling within themselues.

These mens new deuises in matters of meere conceit, haue long seemed vnto themselues better then al the wisdom of the world. But may we entreat

them

## To the Reader.

them at the least to recounte  
with themselves their owne  
folly, in making it (as they haue  
done) a perfection of godlines,  
to call and reckon others vn-  
godly. And this cursed scoffing  
at Noahs nakednes, a sport to  
delight their sower austerities.

9 Would to God these  
strange minded men would li-  
sten to the graue counsell of  
Saint Chrysostome. Quod  
si cupiditate iudicandi,  
iudex esse velis, sedem e-  
go tibi ostendam, quæ  
magnum quæstum tibi  
conferet, & nulla animi  
labe maculabit, sedeat  
mens & cogitatio, iudex  
in animam, atque consci-  
entiam tuam, adducas  
omnia delicta tua in me-

dium,

To the Reader,

dium, dicas tecum quare  
~~hoc~~ vel illud ausus es, If  
with a desire of iudging thou  
wouldst needes bee a iudge, I  
will shew thee, saith hee, the  
iudgement seate, which shall  
be gainefull vnto thee, and no  
way touch thy conscience, let  
thy minde and thought sit  
downe to giue sentence, call  
forth all thy offences, and be-  
ginne to say with thy selfe, why  
hast thou done this or that.

10 This private examining  
of the selues, would soone make  
these publike controllers of all  
others, by plausible pretenses  
of reformation, to looke nea-  
rer home, and amend in them-  
selues where much is amisse.  
Saint Paule blamed their  
course, whose maner was to go

from

1. Ti. 13.

Gen. 27.

30

## To the Reader.

from house to house. Esau that lost the blessing, was hunting abroad, but Iacob that had the blessing and the inheritance too, kept at home. The iust man, saith Salomon, is the first accuser of himselfe, and Iudah spake humbly of an offender, when hee saide: Shee is more righteous then I.

Ge. 38. 36

11 Let these men knowe that obedience is better then sacrifice, and that hee who is wonte to giue grace vnto the humble, is also saide to resist the proud. Be they wel assured this sleight stufte will shrinke when it comes to the wetting. This counterfeite coyne will prone drosse, when it shall be put to the great triall. An

easier

## To the Reader.

*easier matter it is for deuisers to reprove others, then to amend themselves. So it is that those who haue a blemish in their eye, thinke the skie to bee euer cloudie. Nothing more common with troublesom dispositions, which haue not knowne the way of peace, then to bee contending, seldome contented, what cause so euer there be otherwise to be thankfull vnto God.*

*12 The Lord by the Prophet Malachie saith, I haue blessed you: the vnthankfull people replied: Wherin hast thou blessed vs? If all bee not answerable vnto some mens conceits, all is amisse, no blessing of God is acknowledged, no thankfulness*

## To the Reader.

nes at all remembred. To  
let these also goe, With their  
childish proceedings, men are  
men, Truth is Truth: little  
neede haue wee, did wee be-  
thinke our selues well, in this  
case to complaine: worse wee  
may feare, better to come wee  
doe not hope for: our rather  
wanting, then enioying, may  
make posterity to acknow-  
ledge our present good, in  
which case the religious and  
well disposed may deuoutelie  
say, O Lord stablish the  
thing that thou hast  
wrought in vs, for thy  
Temples sake and Ieru-  
salem.

13 A thirde sorte there is,  
who seeing the world diuided  
into so many partes, care in ef-

Psal. 115.  
28, 29

B      feēt

To the Reader,

fect for neither : of these kind  
of men the Apostle could not  
speake but with weeping: And  
sure what more lamentable,  
then that men who beare the  
name of christians shoulde  
lue like Pagans and Infidels,  
and say in their heartes with  
the foole, There is no God?  
Is not that of the same Pro-  
phet found true in these mens  
maners? Man that is in ho-  
nor may bee cōpared vñ-  
to the beasts that perish. I  
think surely saith S. Bernard  
if the beastes could speak, they  
would cal godles people beasts.

Bernard.  
in Cant.

14 The danger great, the  
perill imminent, no feare of  
God, no remembrance of the state  
presēt, or that to come? If euer  
it were needful, it is now need-

full,

## To the Reader.

ful, comparing what we are, with  
what they should be, to call this  
world to a remembrance of it self,  
that it go not away in a sleep of  
sin: If I am a father (saith  
God) where is my loue, If I  
am a master, where is my  
feare? If there be a heauen,  
where is our care in directing  
our liues, for the obtaining of  
the same? If there be any thing  
to do these men good, a remem-  
brance of their mortality, & an  
applying the selues to learne to  
die, should at least so much a  
uaile.

Mat. 1.6

15 The handwriting once  
against Baltazar, caused his  
verie heart to shake and his  
knees to knocke together, Me-  
ne, mene, tekel peres. The  
worde mene, God hath num-  
bered thy dayes, tekel, thou art

Dan. 5. 25

B. 2

weigh-

## To the Reader.

weighed in the ballaunce. If men take heede in time, it may bee written of euery one whose dayes are in the numbring, and we may feare least the hande write peres too, which may make al to consider both what they are, and what they shalbe.

I. Cor. 15

26

16 When we see others dead we may cōsider we shal shortly do the like, and take part in the same lotte that they haue done before vs. In the meane season, if death be an enemye, (as it is saith the Apostle) then let vs watch it as an enemye, preuent it as an enemye, that so wee may be able to endure the assaultes thereof, when neede requireth, and at the houre of our departure rather reioyce then feare.

17 Here

## To the Reader.

17 Hereupon, this present discourse of learning to die, shall first lay before thee (good christian Reader) how necessarie it is for euerie one to enter into a serious remembrance of his ende, the manifold reasons that should moue him to this remembrance.

18 Amongst these reasons, especially the meditation of his estate present, and the sundrie afflictions incident vnto the same.

19 Correction causeth the scholler more painefullie to applye himselfe vnto his lesson: & do not the many chasticements in this world, cause vs the rather to bee more industrious in this learning? the meanes that call vs away from so good a la-

## To the Reader.

bour are mentioned, and the manner how to auoide these meanes.

20 To make an entravnce into this so solemne a subiect, I was sometime since occasioned by the treatable visitatio, and most christian end of that verie worshipfull Knight Sir Robert Southwell, whose approued seruice in this common wealth, and good reputation in his countrie, is well knowne unto manie: but of whose true heart to Godward both in the time of his life, and at the houre of his death, my selfe can trulie relate before others. If there be (as without doubt there is) a dutie which we owe vnto the faithfull departed, & a good remembrance

## To the Reader.

to bee had of those happie  
soules, then might I not omit  
a reuerende mention of him,  
whose portion I trust assured-  
lie is with God.

21 *Looke what a mournfull  
minde during the time of his  
so christian visitation, coulde  
at times consider of, and ob-  
serue in priuate, I haue beene  
since by special motines drawn  
on, to make that poore labour  
publique, as a discourse proper  
vnto the time. For although a  
consideration of our departure  
from this world bee a subiect  
not unfitting all ages, yet see-  
ing wee are fallen into those  
dayes, wherein many line as if  
they should neuer die, and die  
as if with death all were done,  
and when they come to depart*

## To the Reader.

this world, they are so farre to seeke in a right disposing them selues to God, as if they seldom or neuer ėtred into any earnest cōsideration of the same at all.

22 Necessarie are those many Treatises which tend to the amendment of life, but because vppon our last conflict dependeth our eternall victorie, against the professed enimie of our soules, the well behauing our selues in this combat, must needes of all other bee most necessarie. To guide the ship along the seas, it is no doubt a good skill, but at the verie entrance into the hauen, then to auoide the dangerous rockes, and to cast anchor in a safe roade, is the chiefest skill of all. To run the race in good

order

## To the Reader.

order is the part of a stout champion; but so to run towards the end of his race that he may obtain the crown, is the very perfection of all his paines. Then a good life what more Christianlike, but after that passed to die in the Faith and feare of God, what more diuine? Wherefore to order aright the upshot of our owne time, and farewell frō this world, what more behouefull if we respect our selues, but in these occasions to be also helpefull vnto others, what more charitable if wee respect the communion of Saints, and that common ioye we receiue in the good of all?

23 Wee are charged to let men liue losely, and most vnchristianlie to departe this

## To the Reader.

world, to lead their liues, and to go out of their liues without order, what men doe, is one thing, what we wish were done is another. God knowes, and many can witnesse, how often, how earnestly wee call vpon this carelesse world, to remember that high and weightie businesse of the soule; men haue in hand. Though there be not in vse, Vnguentes eum oleo, which we find rather appropriate vnto the former times of the Church, and nearest vnto the Apostles themselves. Yet wee say with Saint Iames: Infirmatur quis? inducat presbytero;: and to this end is our Church forme set downe: An order for the visitation of the

sicke,

## To the Reader.

sicke, so intituled.

24 We wish as heartily as any Christians can, that once the holy exercises of fasting & prayer, were more deuoutly put in practise then we see, and sorie to see they are. We reuerence antiquitie, wherein without all question, God was more carefully worshipped, memorable deedes of deuotion and hospitalitie, to his glorie more chearefully performed, what is consonant to faith, & good manners, wee allow and commend euen in those, who seeme otherwise in the opinion of many so far different from vs, and wee heartily wish, that men might see our good workes. And so glorifie our father which is in heauen.

## To the Reader.

25 It is said of Aristides, who perceiuing the open scandall likely to arise, by reason of the contention sprung up betwixt him and Themistocles, to haue besought Themistocles mildly after this maner: Sir, wee both are no meane men in this Commonwealth, our dissention will prooue no small offence vnto manie, good Themistocles, let vs be at one, and if wee will needes strine, let vs strine who shall excell other in vertue and loue.

The Elements though in qualitie diuers: yet doe they all accord for the constitution of the bodie naturall, what should Christians but accord for the conseruation of the

Church

## To the Reader.

Church (that they bee not a  
shame to Israel) which church  
is a bodie mystical. We are all  
sheepe of that fold whereof  
Christ is the shepheard, wee  
are all stones of that building,  
whereof hee was the corner.  
We are all braunches of that  
Vine wherof he was the stick:  
We haue but one God for our  
father, that created vs all, one  
Christ Iesus our Saviour, that  
redeemed vs all, one holy  
Ghost to our sanctifier, that  
doth adorn vs all. We are but  
pilgrims and straungers, and  
wee shall one day find, that a  
peaceable Christian life, with  
a good departure from this  
world (whereof I shall speake  
towards the end) shall stād vs  
more in stead then all the

world

To the Reader,

world besides, when after  
much iangling and beating  
our braines in matters of con-  
tradiction, wee shall perceiue  
that this charitable Christian  
life was worth all. And there-  
fore beseech we God, the Au-  
thour of all good gifts that mer-  
cie and truth may meete to-  
gether, that righteousnesse and  
peace may kisse each other.  
And that his glorie dwell in  
our land, untill wee come  
to dwell in the land  
of glorie.



Iob. 17. 1.

*Solum mihi superest sepulchrum.*  
The Graue is readie for mee.





## The Contents of the Chapters.

I.

**A**N exhortation moouing  
euerie one to applie him-  
selfe to Learne to Die.

II.

Wherein is shewed the cause,  
why men so seldome in these  
dayes, enter into a serious re-  
membrance of their end.

III.

How behoouefull it is for e-  
uerie Christian man, soberly to  
meditate of his end.

IIII.

Wherein is shewed that the e-

state

*The first Table.*

state and conditron of the life present, may iustly mooue vs to this consideration.

V.

That a meditation of the life to come, may also mooue vs to the same remembraunce of our end.

VI.

That wee neede not feare Death, much lesse to meditate thereof.

VII.

That the afflictions of mind, which are incident in the life of man, may mooue him to meditate of his end.

VIII.

That the griefs of body, may also mooue him to this serious meditation.

IX.

How it concerneth euerie one, in time of health, to prepare himselfe for the day of his dissolution.

X.

Wherin is shewed, the maner

*The first Table.*

of this preparing, or the estate  
and condition of life, wherein  
the Christian shoulde ever  
stand prepared for Death,

**X I.**

How the Christian man should  
demeane himselfe, when sick-  
nesse beginneth to grow vp  
on him.

**X II.**

Howe hee shoulde dispose of  
worldly goodes and posses-  
sions,

**X III.**

How necessarie it is for the sicke  
leaving worldly thoughtes,  
to applie his minde to prayer  
and some godly meditation.

**X I I I.**

How the sicke, when sicknesse  
more and more encreaseth,  
may be moued to constancie  
and perseuerance.

**X V.**

How they may bee aduertised  
who seeme vnwilling to die.

**X V I.**

How they may bee induced to  
depart meekely, that seeme

loath

*The first Table.*

loath to leaue worldly goods  
wife, children, friends, or such  
like.

XVII.

How the impatient may be per-  
swaded to endure the paines  
of sicknesse, and death peace-  
ably.

XVIII.

How they are to bee comforted  
who seeme to bee troubled in  
mind, with a remembrance of  
iudgement to come.

XIX.

How the sicke in the agonie of  
death, may bee prepared to-  
wards his end.

XX.

In what maner the sicke should  
be directed by those, to whom  
this weightie businesse dooth  
properly appertaine.

XXI.

Wherein is laid downe the man-  
ner of commending the sicke  
into the hands of God, at the  
houre of Death.

XXII.

An exhortation to comfort  
those

*The first Table.*

those who lament & mourne  
for the departure of others.

**XXII.**

How those that vndertake any  
dangerous attempt, either by  
sea or land, wherein they are  
in perill of Death, should deu-  
outly, before, make them-  
selues readie for God.

**XXIII.**

A brieft direction for such as are  
suddenly called to depart the  
world.

**XXV.**

An admonition for those who  
at any time finde themselves  
troubled with euill motions  
to commit fearefull and hey-  
nous attempts agaynst them-  
selues.

**XXVI.**

A consolatorie Admonition for  
those who are often ouer-  
much griued at the crosses  
of this world.

**XXVII.**

An admonition to all, while they  
haue time, to make speede in

apply-

*The first Table.*

applying them to this lesson  
of learning to die.

**XXVIII.**

The great folly of men in neg-  
lecting this oportunitie or  
time offered to learne to die.

**XXIX.**

Wherin is shewed, that amongst  
other reasons this learning to  
die, may iustly mooue vs to  
leade a Christian life, in holy  
conuersation and godlinesse.

**XXX.**

Wherein is shewed in the last  
place, that a consideration  
of Christs seconde coming  
to iudgement: ought to  
mooue euery one to liue reli-  
giously, & also to apply him-  
selfe to this lesson, of lear-  
ning to die.

**XXXI.**

A short Dialogue, between faith  
and the naturall man, concer-  
ning mans estate in the  
worlde, and his departure  
from the world.

**XXXII.**

A Dialogue betweene Discon-

tentment

*The first Table.*

tentment and hope .

XXXIII.

A Dialogue betweene Pre-  
sumption and Feare.

XXXIIII.

A short discourse, wherein is she-  
wed the great commenda-  
tion of a peaceable course of  
life, vnto which wee are mo-  
ued by a consideration of  
our ende.



NOTE

This volume  
tight binding and  
effort has been  
duce the centres  
result in

academ  
microforms

me has a very  
and while every  
en made to repro-  
res, force would  
in damage

demíc  
orms

*The first Table.*

applying them to this lesson  
of learning to die.

XXVIII.

The great folly of men in neg-  
lecting this oportunitie or  
time offered to learne to die.

XXIX.

Wherin is shewed, that amongst  
other reasons this learning to  
die, may iustly mooue vs to  
lead: a Christian life, in holy  
conuersation and godlinesse.

XXX.

Wherein is shewed in the last  
place, that a consideration  
of Christs seconde coming  
to iudgement: ought to  
mooue euery one to liue reli-  
giouly, & also to apply him-  
selfe to this lesson, of lear-  
ning to die.

XXXI.

A short Dialogue, between faith  
and the naturall man, concer-  
ning mans estate in the  
worlde, and his departure  
from the world.

XXXII.

A Dialogue betweene Discon-

tentment

*The first Table.*

tentment and hope .

XXXIII.

A Dialogue betweene Pre-  
sumption and Feare.

XXXIIII.

A short discourse, wherein is shew-  
ed the great commendation of a peaceable course of  
life, vnto which wee are mo-  
ued by a consideration of  
our ende.





D

3

A

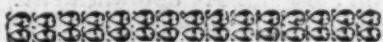


all  
cep  
the



# DISCE MORI.

Learne to Die.



The first Chapter.

An exhortation moouing every  
man to apply himselfe to this  
lesson of learning to Die.



**T** Rue it is , that  
our aboad heere  
in this worlde  
is an ordinance  
established of  
God , and may  
also in this respect be verie ac-  
ceptable to man. To procure  
the continuance of life , by

**C**

meanes

*Ecc. 38.7*

meanes ordained, is allowable  
To auoid things hurtfull, to  
the preservation thereof, is  
behouefull. Wilfully to hinder  
our owne health, is not onely  
agaynst the course of nature,  
but a way to tempt the verie  
God of nature. To wish either  
to bee gone sooner, or to stay  
longer in this earthly station,  
then it shall seeme good vnto  
him, by whose appointment  
wee all stand, is a part (sayth  
one) of great ingratitude.

*Luc. 2.72*

*Pf. 72.15.*

2 The time therefore allot-  
ted vs to walke in, we may ac-  
cept, vntill God call vs away  
with thankfull hearts: bling  
that space to serue him in hol-  
nesse and righteousness. To  
desire with the Prophet, that  
God who hath taught vs from  
our youth vp, would not leaue  
vs in age, when wee are gray  
headed, vntill wee haue shew-  
ed his power vnto them who  
are yet to come. With Ezechias  
to doe h~~at~~ yet a little more ser-

nice in the world. With S. Paul, to be content to stay our dissolution, to bee helpfull vnto others: In which respects wee may accept of, & wish yet some farther continuance of our selues, and others.

3 The true Israelites in desiring so heartily the life and preservation of Dauid their king; because when he should bee taken from them, the light of Israel would bee quenched, and manie a good Israelite should (as Iacob sayd) bring his gray haire with sorrow vnto the graue, did herein shew no lesse dutifull then godly affection.

4 Notwithstanding, seeing that man hath here onely a course to finish, which being finished hee must away: seeing that life is *ὀφειλημα θανάτου*, true as the saying hath a debt to death, who hath absolute authoritie ouer all: then as the Prophet Dauid said, Heare ac-

*E/a. 38. 4*  
*Phil. 1. 24*

*2. Sam. 21*  
*18.*

*Ge. 42. 38*

*Dan.* 4. 24

*Eccl.* 12. 1

*1. Pet.* 4. 3

ceptable counsell, May heare  
 A man, counsell by the wisest  
 amongst men, from the God of  
 Heaven. Remember thy Crea-  
 tor in the dayes of thy youth:  
 or at the least, before the dayes  
 come wherein thou shalt say, I  
 haue no pleasure in them: That  
 is to wit, thy approaching end:  
 It is sufficient, saith S. Peter,  
 That wee haue spent the time  
 past after the lustes of the Gen-  
 tiles. As if he should haue said,  
 for the time past that is gone,  
 and cannot be recalled. Now  
 for God his sake be carefull for  
 the time to come, That we are  
 not bozne Angels we see; and  
 experience doth shew we are all  
 mortal. Like the flower we haue  
 a time of growing, & a time of  
 withering away againe & bless-  
 ed is he that considereth these  
 things. Liue well, and Die well.  
 If we take heede in time, we  
 may Liue, and not to Die, wee  
 cannot. Neither are wee to re-  
 gard how long we liue, but

how

how well we live.

5 To take then a Religious remembrance of our ende, as a potion next the heart in this miserable worlde, that begins apace to waxe sickly in the doctrine of the Resurrection, and goes forward so coldly in the exercises of Christian pietie, wil with God his help, be a warm, and speciall preservative to the soule. To Learn to Die, is a lesson worthe our best, and best disposed attention, being a special preparative vnto a happy ende, wherein consisteth the welfare of all our being.

6 Dauid, who was for his learning a Prophet, for his acceptance (saith the Scripture) A man after Gods owne heart; was then very studious in this learning, when after watching, and fasting, hee besought God to be instructed, concerning the number of his dayes, and the time he had yet to liue: Like the carefull scholer that breaks

1. Sam, 13

14

Psa. 39. 5.

his sleepe, forsaakes his meate, is often in meditation, when hee beates vpon some serious subiect.

1 Cor. 1. 30

7 Nowe therefore, this *μαθηματικα*, of all lessons, or learninges, this learning to Die, what more weightie? what more diuine? where is the Scribe: where is the Disputer: what is it to haue the force of Demosthenes: the perswasive Arte of Tullie, so great an Orator? What is it by Arithmeticallyl accompt, to deuide the least fractions, and with the man of God, neuer to think on numbring the time we haue yet to liue? What is it by Geometricall practise to take the longitude of the most spacious prospectes, and not to measure that, which the Prophet calleth, onely a span long, what is it to set the Triapason in a musical consent, & for want of good gouernment, to leade a life all out of tune? What

is it with the Astronomer, to  
 obserue the motion of the Hea-  
 uens, and to haue his heart  
 buried in the earth: With the  
 Naturalist, to search out the  
 cause of many effects, and let  
 passe a consideration of his  
 owne frailtie: With the Hy-  
 storian to knowe what others  
 haue done, and to neglect the  
 true knowledge of himselfe?  
 With the Lawyer to prescribe  
 many lawes in particular, and  
 not to remember the common  
 Law of Nature,, that all must  
 Die, which is a Lawe generat  
 In a worde, what is it for the  
 deepest worldlinges to bee able  
 by reaching policy, to com-  
 passe plottes of high enterprise  
 ( as Doctors in that facultie)  
 and die God knowes, like sim-  
 ple men? Surely, all is no-  
 thing worth. For without this  
 al their policy is misery, & their  
 knowledge ignorance If thou  
 art wise, be wise then vnto thine  
 owa soule.

*Ful. Epist.  
ad Gal.*

As the rich man (sayeth Fulgentius) spoken of in the sixteenth of Luke, was poore in all his pompe, mourning in all his mirth: so are those who liue, and neuer Learne to die: ignorant in all their knowledge. For why? the greatest Rabbines in these professions, may come with Nicodemus to be catechised in this learning, wherein eyther as babes they haue not receiued the first rudiments, or as very treswanters haue a little by roate, and so soone forget all.

¶ Well, the perfection of our knowledge is to know God, & our selues: our selues wee best know, when we acknowledge our mortall being. As men wee die naturallie, as Christians we die religiously. In the school of Christ, first, by mortifying the olde man wee endeavour to die to the world, and then by a vertuous dispossing of our selues, for the day of our de-

parture

parture. We learne to die in the world. By our dying to the world, Christ is saide to come and liue in vs and by our dying in the world, we are said to go to liue with Christ

Now therefore seeing to die, is so necessary, and to die well is so Christianlike, let euerie one apply himselfe soberly to this learning, as the greatest part of true wisdom.

9 How many in the worlde be there that thinke themselues wise, in beating their bzaines about friuolous matters: some being moze busie to know where Hell is, sayeth Saint Chrysostome, then how to auoide the paines thereof: others pleasing themselues in pelting and needlesse questions, to seeme singular amongst men: When they come to depart this world, then they perceiue they haue spunne a faire thread, and wearted themselues in vaine: then they consider how they

*Gal. 2. 20.*

*Phil. 1. 23*

*Chrysos. in  
homil. 31.*

¶

should

shoulde rather haue applyed  
themselves as they ought.

10 Wherefoze to grow more  
and more, out of loue & liking  
with these transitorie delights,  
to breake off by little and little,  
from this wearisome world, to  
his homeward, disposing him-  
self for the day of his departure  
is a course most be seeming eue-  
ry wise Christian. Let the vain  
glorious who with the Came-  
lion liue by the aire, and there-  
foze is said to be euer found ga-  
ping: who haue with the  
Moone, but a borrowed light  
in the world, not light in them-  
selves, and theretofore are still  
waxing and wayning, follow  
the wes, and shadows al which  
shall perish in the twinc kling of  
an eye, but let the wise Christi-  
an man Learne to die the death  
of the righteous, that so he may  
liue ioyfullie, here and hereaf-  
ter.

*Psal.* 116.  
151.

11 That which foolish men  
are willing to do in the end, wise

men do in the beginning. Wise=  
dome it is with Noah to build  
an Arke while the season is  
calme : with Ioseph to laye vp  
stoze in the dayes of plentie :  
while the weather is faire, to  
beethinke our selues of a tem=  
pest: in a word, when opportu=  
nity dooth serue, to follosw a  
thruing husbandrie, soewing  
the seede of godly actions in the  
felde of a repentant heart, that  
so at the Autumne, oz ende of  
our age, wee may reape the  
fruites of euerlasting com=  
fort.

Wee are for the most part e=  
uen out of the world, before we  
euer consider our condition in  
the same, and wee then beginne  
to direct our course arighte,  
when the time is come rather  
to make an ende. Woulde to  
God wee would remeber that  
worthy saying of one, when he  
was now drawing towardes  
the period of his time, quando  
iuuenis curauit bene viuere, quā-

*Gen. 6. 12*

*Ge. 41. 48*

*Sene. Epist*  
62

do

*August. de  
Mar. Mon*

do senex bene mori. When I was a young man, my care was how to live well. Since age came on, my care hath bene how to die well. And of another who brake out in these wordes. Nihil suavius in hac vita, quam vt quietus fiat exitus ex eadem. In this life now nothing more sweet vnto me, then to prepare for a peaceable passage from the same.

12 With Martha, wee are combzed about many thinges. Mary that sate musng. chose the good part. Vnum esse necessarium. One thing is necessarie: Learne, O Learne to Die

13 The enemy that is often looked for, doth least hurt, when hee makes his assaulte. At this Basiliske death, first se vs before we it, there is some daunger: but if we first descrie the Basiliske, then the Serpent dyeth, we need not to feare.

The

The Tempest before expected, dooth lesse annoy, when the Storme shall arise. Hee that leaueth the worlde before the world leaues him, thinketh of the day of his dissolution: as the Sicke man hearkeneth to the clocke, shall giue death the hande: like a welcome messenger, and with Simeon pray to depart in peace. Yet the weather is faire, wee may frame an Arke to saue vs from the flaud: yet Ionas calls in the streetes of Niniue: yet wisdom cryeth to all that passe by, vsque quo? O how long will you loue vanitie: yet the Angels are at the gates of Sodome: yet the Prophete woes; O Iuda, how shall I entreate thee: yet the Apostle beseecheth for Chriestes sake that wee would bee reconciled vnto God.

14 To conclude, yet the Bridegroometaries and stayes the virgins leysure, to haue

them

*Luc. 2. 29.*

*Gen. 7. 5.*

*Ion. 3. 4.*

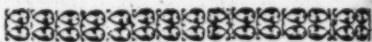
*Pro. 1. 21.*

*Hos. 6. 4. 5.*

*2 Cor. 5. 20.*

*Mat. 25. 7.*

them enter with him vnto the marriage solemnity. Lord that they would make speed and cast off many more vanities, seeing the toyes of heauen tarry for them. The pleasures of this world, are pleasures in shew; but the pleasures that Christ hath laide vppon for them that are his, are pleasures in deede. God Almighty encrease in our heartes a desire of this learning, that so we may liue in his feare, and die in his loue, to liue for euer.



### The second Chapter.

Wherin is shewed, the cause why men so seldom enter into a serious remembrance of their end



In we sufficiently wonder, that the regenerate man, whome God hath made by grace, a

contemplatiue creature, and by  
gloze equalled vnto the state of  
Angelles, should be so deligh-  
ted in the affaires of this vn-  
comfortable world, so enchan-  
ted with the harlot-like allure-  
ments of Sinne, so carried away  
from himselfe by the sway of  
sensuall security as vtterly to  
cast away all remembraunce  
of his end and to becom worse  
then an Idoll of Canaan, which  
had eyes and saw not: that is,  
to haue a Reasonable Soule, and  
vnderstand not.

To induce the sonnes  
of men lightly, and loosely to  
passe ouer a religious remem-  
brance of this their end, is his  
sleight, whose businesse was,  
and is, at, and since the fall of  
Adam, to slay soules: Nequa-  
quam moriemini, Tush you  
shall not die at all: As if hee  
would haue the remembrance  
of death, but a melancholy con-  
ceit, and least it should make in  
mans heart too deepe an Im-

*Mat. 22.*  
*20.*

*Gen. 3. 4.*

pression of the feare of God, hee  
will haue the forbidden tree to  
delight the eye, faire words to  
please the eare, and driue all a-  
way. Eritis vt Dii: Why: you  
shall bee as Gods: when his  
drift was to haue had them  
Diuels.

*Ecc1.9.12*

3 By this wee see, whose  
practise it is to make the world  
run at randome as it doth, and  
so many gracelesse libertines  
by a carelesse course to passe o-  
uer their dayes in vanitie, their  
yeares in folly, so long, vntill  
they be taken by the euill day,  
when they thinke not of it, as  
birds in the snare, and fishes in  
the net, saith the wise man, and  
so become vtterly vndone for  
euer.

*Act 24.26*

4 To muse of our End, is  
none of our thoughts: to heare  
S. Paul speake of iudgement to  
come, is too chilling a doctrine  
for our delightful dispositions,  
and makes vs cold at the hart:  
wee can not abide to stay vpon

such

such austerities. With Felix we are not at leysure, for this iarring musick: which sounds not a right in the comfort of our worldly pleasures, and therefore will heare it another time, happily not at all: by all which it is probable that if any Phisition would take vpon him to make men liue euer in this world, what a multitude of patients should he haue?

To thinke of death it is Acheldoma, a field of bloud: but to let the time slide wastfully, and our sinnes increase daungerously, to promise vnto our selues many dayes, to heare placentia, and to bee told of Peace, Peace, though sudaine destruction be neuer so neere, is our pleasing dittie, vntill the soule bee rockt a sleepe in sinne and sleepe as Sifera (which God forbid) shee slept, but neuer waked againe.

5 Merciful Lord, what will become of this at the last? If

nothing

1. The. 3. 3  
Iere. 8. 11.

Iudg. 4. 21  
Iere. 5. 31

nothing else. yet the dayly instances of death before vs, doe evidently shew, what shall in like maner shortly betide our selues. The enterlude is the same, wee are but new Actors vpon the stage of this world. They which are gone, haue plaid their parts, and we which remaine, are yet acting ours. onely our Epilogue is yet for to end. Our auncetors gaue place to vs, and we so must too succeeding posteritie, that shall remaine when wee are gone, there is no remedie, it cannot be auoided.

6 It is a maruaile about maruails, that in a battel when so many before our eyes goe to the ground, our remisse hearts can take no warning, to enter into some remembrance of our state. The neighbours fire cannot but giue warning of approaching flames. Mihi heri, tibi hodie. Yesterday to mee, to day to thee. Whose turne is

*Eccle. 38.*

23

next

next. God onely knowes who knowes all. Hee that once thought but to begin to take his ease, was faine that verie night, whether hee would or no, to make his end.

7 If nothing else, yet so manie, so apparant precedents, should moue vs to shake off this strange forgetfulnessse, vnlesse that complaint of Cyprian bee also verified; Nolumus agnoscere quod ignorare non possumus: We will not know that which we cannot but know

Good Lord, into what a dangerous Lethargie of the soule are wee fallen, when so manie sad spectacles befoze our eyes which are so often sounding in our dullest eares, can nothing moue: or at least so little, as sodainly all is gone.

Our mouing is with Agrippa, in modico tantum, but onely somewhat, which by and by is forgot and gone, and so wee thinke of our end by some run

Lu. 12. 10

Cipri. de  
Vanis. ido.

nothing else, yet the dayly instances of death befoze vs, doe evidently shew, what shall in like maner shortly betide our selues. The enterlude is the same, wee are but new Actors vpon the stage of this world. They which are gone, haue plaid their parts, and we which remaine, are yet acting ours. onely our Epilogue is yet for to end. Our auncetors gaue place to vs, and we so must to a succeeding posteritie, that shall remaine when wee are gone, there is no remedie, it cannot be auoided.

6 It is a maruaille aboue maruails, that in a battel when so many befoze our eyes goe to the ground, our remisse hearts can take no warning, to enter into some remembrance of our state. The neighbours fire cannot but giue warning of approaching flames. Mihi heri, tibi hodie. Yester day to me, to day to thee. Whose turne is

*Eccle. 38.*

23

next

next, God onely knowes who knowes all. Hee that once thought but to begin to take his ease, was faine that verie night, whether hee would or no, to make his end.

*Lu. 12.10*

7 If nothing else, yet so manie, so apparant precedents, should mooue vs to shake off this strange forgetfulnesse, vnlesse that complaint of Cyprian bee also verified; *Nolumus agnoscere quod ignorare non possumus*: We will not know that which we cannot but know

*Cipri. de Vanis, ido.*

Good Lord, into what a dangerous Lethargie of the soule are wee fallen, when so manie sad spectacles befoze our eyes which are so often sounding in our dullest eares, can nothing moue: or at least so little, as so dainely all is gone.

Our mouing is with Agrippa, *in modico tantum*, but onely somewhat, which by and by is forgot and gone, and so wee thinke of our end by some run

ning fits and no more adoe.

Our consultations are, Volumus, & nolumus, We wil and we will not: and so with the fluggard, nothing is done.

8 What long discourse haue wee in our greatest meetings, but dead men are partly, if not chiefly, the subiect of the same. How often heare wee the solemne knell, when our selues can say, well, some bodie is gone: Doe we not passe by the graues of many, who for age and strength might haue rather seene vs lead the way? And yet for al this, to dreame, as if there were no death at all?

*Pro, 14.9*

*B. Ren. in  
Ter de a-  
nima.*

9 Goe to, saith Salomon to the slothfull, sleepe on. necessity wil come vpon thee like an armed man. Let fooles as they do, make but a sport of sinne, and say with the old Epicures, *ὁ θάνατος ὡς ἐν πρὸς ἡμᾶς*, Why what haue wee to doe with death? They shall one day find, that death will haue to do with

them.

them, when hee shall strip them  
into a shrowding sheete, binde  
their hand and foote, and make  
their last bed to be the hard and  
stonie graue. Of which sort of  
men, that moane of Moses may  
iustly be renewed: O that this  
people were wise, and would re-  
member the latter things: That  
they would call to mind, The  
dayes will come, & God know-  
eth how soone too. When the  
keepers of the house shall trem-  
ble which are the hands; when  
the strong men shall bow them-  
selues, to wit, the legs: when they  
shall wax darke, that looke out  
of the windowes, that is to say,  
the eyes: When the eares, or  
daughters of musicke shall be a-  
bused, when the grasshoppers or  
bended shoulders shal be a bur-  
ded: when the wheele shall bee  
broken at the Cesterne: that is  
the heart, whence the head draw-  
eth the powers of life: in a word,  
when dust shall turne to dust a-  
gaine: the toynts stiffned, the

senses

Deut. 32.  
29

Ecc. 12. 39

*Ier. 22. 29**Gen. 3. 21**Mat. 17. 3**Psal. 49. 1**2. 3. 4. 5.*

senses benumbed, the countenance pale, the blood cold, the eyes closed, the browes hardened, the whole body all in faint sweate wearied, nature being now spent. Heare O earth, earth, saith the Prophet.

10 Almighty God clothed our first parents with skins of dead beasts that then when they saw what was about them they might remember the reason of sinne, what should become of them. When Christ shewed at his transfiguration vpon the mount, Peter & Iames a part of his glorie, he shewed them withall Moses and Elias, two dead men, or departed from men, which might be withall a remembrance of their mortalitie.

When the Prophet Dauid spake of mans vncertaine condition and certaine end, in the 49. Psalm, because it is so long before, the most glorious amongst men, in the eye of the

world

world, will remember themselves to be but men. First, hee speaketh vnto all: Heare all yee people, And least any should thinke themselves exempted then vnto all, of all estates: High and low, Rich and poore, one with another: and because he would haue it knowne to be a matter of importance in deed, he saith: My mouth shall speake of wisdom, my heart shall muse of vnderstanding: Uttering the selfe same twice ouer, as if wee might wonder what the Prophet had to say, which is in deede his owne wondering. Seeing that wise men die as well as fooles: that death gnaweth vpon them, that their beautie shall consume in the Sepulchre, that they shall carrie nothing away with them, that all their pompe shall leaue them, when they goe and follow the generation of their fathers: yet for all this they thinke that they shall continue for euer, and their

dwelling

dwelling places endure frō one generation to another, calling their landes after their owne names: **This is their foolishnesse** saith he.

And surely as in many other things, the wisdom of man is foolishnesse with God, so is it in this.

*1. Cor. 1.2*

*Isa. 12.43*

II Ioseph of Aramathea, a rich man (as wee reade in the Gospel) had a Sepulchre in his gardē. Surely in places where we take felicitie, we should not but haue a mention by some good thought at least, of our mortall being. In all other affaires wee are often vigilant: but in this which is the chiefest of all other, so remisse, as if all were but a game, it is not so, the matter is weightie.

Therefore did wee watch death, which in times of our greatest delightes most watcheth vs, and often taketh vs too; then would wee not liue as we liue, and sinne as wee sinne;

but

but giue a thousand dalliances,  
a bill of diuorice, as if for their  
baggage dealing we wold haue  
no moze to doe with them.

But so long as we liue with  
out consideration of the time to  
come, and spend our dayes, as  
if we had an estate of fee simple,  
or Patent at large to continue  
as we list we commit sinne, as  
easily as beastes drinke water,  
without remorse, without  
feare.

12 One of the greatest euils  
in the life of man, is a carelesse  
neglect of Gods worship: One  
of the greatest causes of this  
neglect, is the forgetfulnesse of  
his end. Therefore (saith Gre-  
gorie) doe so many cast off all  
care of Christian pietie, because  
they neuer care at all, to mind  
their present condition of hu-  
mane frailtie.

When the Prophet Ieremie  
would shew the state of Ieru-  
salem to haue become altoge-  
ther irreligious, without men-

*Gre. mor.*

D

tioning

*Lam. 1. 9.*

*1. Sam. 15*

tioning many causes, hee expresseth the main cause in brief, as thus: Non est recordata finis, Shee remembred not her end. So by this we see, Sathan hath no more dangerous deuise to draw men from God, like Absolom, who stole away the hearts of the people, when they were going downe to doe homage to Dauid their king, then by stealing from their hearts the remembrance of their end.

12 The Panther, as is written of him, knowing how beasts flee from him by reason of his ongly head which frapes them, thrusts onely his head in some secret corner, whilst they gazing on his goodly spotted hide, nothing suspecting their approaching end suddenly he breaketh out, and prayeth vpon them: So this foule headed Panther Sathan, perceiuing well how much delight men take in worldly pleasures, hideth his deceptions

med head, setting out his fine coloured skinne; that is, the glorie and vanitie of pleasant, but dangerous delights. Whilest in the meane time they neglecting their enemie, their end; he suddenly seeketh to entrap and deuour them.

Wherefoze men had need bee prepared and vigilant in this respect, that they may bee euer provided against his so subtle deceites, and Remember their end before it end them; that is, before it be said, as vnto Ahaziah, Thou shalt not come downe from the bed, vnto the which thou art gone vp. And that which is chiefest of all, before the soule by a consumption of sinne, pine to death.

14 Blessed Lord, who? Were he not carelesse in the superlatiue degree, would not sometimes retire himselfe from this combersome world, and remember that which almost he cannot forget, That he must

2 Reg. 1.4

*Aug. Epist  
ad Diasc.*

*Exo. 5. 2.  
Eccle. 5. 4*

needes die? why did God leaue  
(saith S. Austen) the last day of  
our life vnknowne to vs? Was  
it not because euerie day should  
be prepared of vs? which pre-  
paring we may not neglect vpon  
paine and perill of losse for  
euer. Wherefoze let them take  
heede in time, who passe ouer  
their dayes Pharaos-like, Atheists-  
like, saying, who is the Lord?  
We haue sinned, and what euill  
is happened vnto vs? God is  
not mocked. Be they wel assu-  
red, that Death like a Sarget  
sent from aboue, vpon an Ac-  
tion of Debt, at the suite of  
Nature her selfe, will sooner or  
later, attache and arrest them  
all: and make them aunswere  
this high contempt, where God  
himselke is a partie, at the court  
of heauen.

Let them know that all must  
yeld, bee they as strong as  
Sampson, as glorious as He-  
rode, as mightie as Alexander:  
this tyrant. Time will sweep

them

them all away. Moyſes vpon  
the mount Abarim: Aaron vpon  
the mount Hor: Methuſalath  
after ſo many yeares. The ho-  
lieſt, the healthieſt, where, or  
when, we know not: all muſt  
do wne when death commeth.  
Wee dayly ſee it, and will not  
ſticke ſometimes our ſelues to  
ſay as much. If any happen to  
mention that prouerbe wherein  
many affirme, *Hominem eſſe,*  
*conuincit* man is ſo, and ſo  
we aſſent, making it a ſpeech  
of courſe and cuſtome. Wee are  
all mortall, tis true, but ſurely  
this we ſpeake, *Magis vſuquam*  
*ſenſu,* More of cuſtome, then  
feeling, for in verie deepe wee  
remember nothing leſſe, as if  
it were onely ſome arbitrable  
matter, or diſcourſative table  
talke, and ſo we bring our yeres  
to an end, as it were a tale that is  
tolde.

15 Of all other, wee cannot  
ſufficiently maruell, that old  
men, who for any long abode

*Dent. 32.*

49

*Nũ. 20. 23*

*Gen. 5. 27*

here, haue not, Quod sperent  
quidem. That which they may  
so much as hope for, when as  
now drooping nature putteth  
them in mind, that their conti-  
nuance is not long. When ben-  
ded backe makes them looke  
downe, whether they will or no,  
and bids them thinke of their  
hearse or graue: to see these ei-  
ther addicted to the insatiable  
desire of gaine, or giuen vnto  
lightest behaviour of youth,  
she sees them to bee farre from  
this religious remembrance of  
their end. Sophocles a heathen  
man would blush for shame, to  
see the vnseemly matches & ma-  
riages of our time, wherein age  
& youth are yoked together, a  
thing so contrarie in nature, so  
vnseemly in reason as nothing  
more: and the inexcusable folly  
of age, to be so far from a con-  
sideration of that which is seemly  
both before God & man. Tullie  
could say long ago, of ciuill go-  
uernment amongst men: Apris-

*Cicero. de  
Senect.*

finis

suma arma senum exercitationes  
virtutum: Old mens weapons,  
what should they else be but ex-  
ercises of vertue? In Christia-  
nitie moze fitter were it a great  
deale for them, to be at their de-  
uotions, then to doe often as  
they doe. Isaac thought it time  
at these daies to comūne of bles-  
sing, & of his end: My sonne let  
me blesse thee. I am old, & know  
not the day of my departure.

*Gen. 27. 2*

In the second of Samuel  
and nineteenth verse, David  
maketh offer to an olde aged  
man Barzelai, that he should go  
with him, and bee in his court  
at Ierusal·m, in effect liue de-  
lightfully, but Barzelai on the  
other side, maketh a contrarie  
request to David, that hee  
might returne to Giliad, and die  
in his owne countrie, and bee  
buried in the graues of his an-  
cellers, as for any pleasure that  
he could take, hee said his time  
was gone; his sence of tasting  
was decayed, for sweete mu-

*2. Sam. 19*

sicke hee did not affect, whose time of hearing was now past, if hee could for that little space which remained, doe any good exemplarily, it was as much as hee required. They doe as much labour in effect and more, that sit at the sterne, and gouerne, as those that doyle and tosse otherwise: but to moouage to this consideration, of their departure hence, the verie beholding of others, that go before the, is no reason sufficient.

It is said of Paulus simplex, a holy man, who took his name of his maners, flying the occasion of enticementes offered, trembling in body, but constant in mind, by deuotion hee grew into a great familiaritie with Christ, so as hee wholly addicted himselfe to all pietie, vntill his dying day, and the old man seeing so many go before, had euer his eye fixed vpon his end. In like sort men well disposed, as they draw nare

and

and nearer vnto their end, are,  
or ought to bee, more deuoute  
euerie day then other like those  
who digging in the mine are  
most busie, when they come  
nearer where the treasure lyeth,  
and doe as the naturall motion  
which is more forceable, as it  
comes nearer and nearer to the  
center.

10 When the third gouer-  
nour ouer fiftie, of whome  
mention is made in the second  
booke of Kings, saw but his  
two fellow Captaines ouer  
fiftie, deuoured befoze him, it  
went so nere his heart, that he  
came forth, fell downe and be-  
sought the man of God, that  
his life might bee precious in  
his sight. How many fifties in  
late yeares of mortalitie and  
warre haue we seene, or heard  
to haue beene deuoured by  
death? How many of our fel-  
low Souldiers in this spiri-  
tuall conflict, in which Wee all  
fight, haue wee seene die in the

2 Re. I. 13

D s fields?

*Psal. 116.*

55

*Luc. 3.**Ion. 3.8.*

fieldes? Howe many of our  
deereſt friendes, haue taken  
their leaue, and gone beſore,  
and yet for all this, there is no  
comming to make humble ſup-  
plication (I ſay) not to the  
man of God, but to God him-  
ſelfe, that our liues and deaths  
may bee precious in his ſight,  
As is, ſaith Dauid, the death of  
his ſaints. The Publicans but  
hearing the Axe to be laide to  
the roote of the tree, and that  
euery tree, which did not bring  
forth good fruit, ſhould be heſwē  
downe, and caſt into the fire, it  
made them come to Iohn the  
Baptiſt with their *Quid faci-  
emus?* What ſhall we doe to  
auoide theſe things? The men  
of Niniueh hearing but once of  
their imminent end, it wrought  
ſuch, and ſo great remorſe in  
them, as they all out of hand  
faſted, put on ſackcloth, and  
ſorrowed for their ſinnes.

17 Often hath God knoc-  
ked at the doore of our hearts,

to aduertise vs of our mortali-  
tie: For who is there that hath  
not sometime experienced in  
himselfe by feeling the infirmi-  
tie of his declining nature: by  
aboyding the perils of appa-  
rant daunger, besides the sun-  
dry warninges to this effect,  
whether hee must? And heere  
we may all wonder at the mer-  
cie and patience of God, who  
by these motiues doth admo-  
nish vs to our approaching  
ende. But yet for all this, how  
little humbling of our selues  
is there befoze him, whose do-  
minion reacheth vnto the endes  
of the earth, whose power is a-  
boue all powers, from genera-  
tion to generation, world with-  
out ende: who bringeth to  
the graue, and raiseth vp a-  
gaine.

1. Sa. 2. 6.

18 What a dangerous  
course is it neuer to awake  
Christ, though the ship leake,  
and be often in perill of drow-  
ning, neuer to thinke of God,

until

*1. Thes. 4.*

16

*Ioan. 5. 25*

*2. Pe. 3. 20*

*Mat. 16*

27

*Mat. 2. 41*

*Apo. 6. 16*

*Psal. 5. 22*

untill we stand in need of him, neuer to beginne to liue, untill we are readie to die, neuer to call to minde that Time of Times, untill wee heare the Trumpe sounding, untill we see the graues opening, the earth flaming, the heauens melting, the iudgement hastening, the Judge with all his Angels comming in the clouds to denounce the last doome vpon all flesh, which will be vnto some, Woe, woe: when they shall crie vnto the mountaines to couer them and for shame of their sinnes hide themselves, if it were possible in hell fire. If we haue any feare, this should moue feare: If any remembrance, this should cause a careful remembrance of our ende. Consider, sayth the Prophet, you that forget God, Least hee take you away, and there bee none to deliuer you. Saluation is a matter of great earnest.

19 Our Saviour Christ by

those

those parables of the Wise virgins, and Watchfull Seruants, what else dooth hee teach his Disciples and vs all. but in so weighty a cause to bee careful in deede? Wee haue as much need as any that euer liued vnder the cope of heauen, considering these sinfull dayes.

When God said, the wickednesse of menne is great vpon earth, it was time for Noah to prepare for an Arke to saue himselfe. When once the crie of Sodome was ascended to Heauen, it was time for Lot to think of his departure, vnto the Hill Countries. When this worlde now after many strong fittes of great contentions beginnes to trifle idly with euerie fancie, we may partly gather by these sickly signes, which way it is drawing, and say, God of Heauen helpe this world, for it is a weake world in deed.

20 These bee no dayes to lue securely in: but rather

time

Mat. 25. 3

Lu. 12. 37

Gen. 6. 5.

Ge. 19. 14

time and high time is it for e-  
uery one, is amende one, that  
God may haue mercie vppon  
vs all.

*Mat. 25.*  
12

*Ge. 27.38*

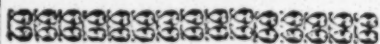
*Eccl. 11.3*

*Gen. 7.21*

*Lu. 12.20*

21 Haue wee not example  
by them that sleepe vntill the  
Bridegroomes comming, that  
euery knocke will not bee suf-  
ficient warrant to enter? By  
him, that wept for a blessing,  
when it was too late: that eue-  
ry sigh will not bee a satisfac-  
tion for our sinnes. 'Tis most  
sure, and we had neede looke to  
it in time: Where the tree fal-  
leth, there it lyeth. And as the  
last day (sayth S Austen) of our  
life leaueth vs; so shall the day  
of Doome finde vs. To let all  
alone vntill it bee too late, was  
their folly. Who long since were  
drowned in the flood. To cast  
onely for wealth and ease; was  
his worldly wisdom, that  
made a suddaine farewell from  
both: when that night his soule  
was taken from him, taken from  
him, and so not yeelded of him.

To deferre all vnto the last  
push. neuer entring into a Re-  
ligious remembraunce of our  
end, is an effect of that ill spirit,  
called Sensuall securitie, which  
kind of Spirit is not cast out,  
but by Fasting and Prayer.



The third Chapter.

How behouefull it is for euery  
Christian man, soberly to me-  
ditate of his end.



In the whole Ce-  
nure of a Chri-  
stian life, no part  
more heavenly,  
then that wee  
spende in Religious meditation,  
for this Religious meditation,  
no subject more neerely concer-  
neth the state of man, then of-  
ten to beate vpon a Remem-  
brance of his ende, wherein

consisteth

consisteth the Center of all his desires the harvest of all his labours his sure and most happy repose for ever.

How behouefull then is it for every one to sequester himselfe sometimes from incommbrances of this world, Vacare Deo, to bee at leysure for God, and to call his best thoughtes to counsell to this businesse of his soule: the manifold effects of so good a practise will easily shew and approue as much. For who is there that with Ezechias will not fail to set his householde, his life, his soule, and all in order, when once that of the Prophet moues his very hart: Ezechias morite, Ezechias now God be mercifull vnto thee, thou art no longer a man of this world, dispatch to be gone, thou must shortly die? who is there that will not set downe, and cast ouer his billes of account, befoze he runne too farre

Esa. 38. 1.

in Arrerages, that thinks  
thoroughly he shall (before long  
bee) heare his maisters voyce to  
warne him out of office : iam  
non poteris villicare. Thou  
shalt be no longer Steward.

*Luc 16.2*

2 In a generalitie, he who  
this or the like remembraunce  
causeth a carefull direction of  
all our life, when any tempta-  
tion doth come, then that of the  
wiseman doth briefly expresse:  
My sonne remember thy ende,  
in whatsoeuer thou shalt take in  
hand, and thou shalt neuer doe  
amisse.

*Ecc. 1.40*

3 This remembraunce, if it  
did sincke into the heart, wher-  
as often like a peece of musick  
it soundeth in the eare, then  
would it worke better effectes  
in the worlde, then commonlie  
it is wont. If conetous men,  
who seeme possessed with a spi-  
rite of hauing, who like  
Moales and Antes, are al-  
wayes turning in the earth. If  
the proud, who like Gyantes,

with

With contempt, disdain the  
 meaker sorte of men, who are  
 made of the same molde, as well  
 as they, did deeply consider,  
 that one of these dayes, they  
 shall become a clodde of earth:  
 when Death like a straighte-  
 searcher will see they carry  
 away nothing with them,  
 when these lofty lookes shall  
 be laide full low, and all their  
 glozy be eclipsed: some good  
 thought to this effect, would  
 make them keepe within com-  
 passe, & say with Naaman the  
 Sirian, God bee mercifull vnto  
 vs, in this one thing, & we thinke  
 not oftner of our end.

1 Re. 5. 18

2. Sam. 13

19.

1 Re. 13. 9

4 Would any Ammon com-  
 mit that freely in the sight of  
 God, which he shameth to com-  
 mit in the sight of the meanest  
 of all Gods creatures: Would  
 any Ahab oppresse and wrong  
 poore Naboaths, and bid him-  
 selfe remember he were but a  
 forger, as were his forefa-  
 thers, that shortly hee must be-

come

come wormes meate: and that after an euill course, hee must then goe to aunswere for all, when the heart shall feele, for wrong offered, many a colde pull, and the sinne of oppression lie vpon the soule, as heauy as lead. Some there are (sayeth Iob) that remoue þ land marks that leade away the Ille of the fatherlesse, that make the poore turne out of his way: many are so farte from doing good, as not to harne others, maye be accounted a great benefite receyued from them: doth not the crying sinne of oppression, like Abels bloud go by to God: seeing there is vox sanguinis, a voyce of bloud, which is vox iustitiæ, a voyce of iustice, assuredly it doth it doth.

As there an Ile maledicti, go yee cursed, for them which doe not feede the hungry: and shall they go free that take away the bread of the hungry? is the punishment so great for them that

*Iob. 2. 2.*

*Mat. 23.*

41

lodge not the stranger, and is there nothing for them that wrong the fatherlesse and stranger? if those who cloathed not the naked, finde it so hard a come, what may they feare, that take away the cloathing of the naked? Well, there will come a day, when may wish they had shewed mercy

*Gre. Naz.  
de pauper.  
amad.*

Our inferiours (i. e. the godly Father) do so looke for our mercie, as was at time of need, would looke for Gods mercy. Our Saviour Christ said, to forsworne Revoltors: Remember Lots wife: So may it bee sayd, to advise all oppressors: Remember poore Naboths vineyard.

5 To call to mind, that this world and the glory thereof, so soone passeth away, that we are here to daye, and gone to morrow. If nothing else, yet with men of reasonable capacite, this were enough, were it considered, to containe them

with

within the lists and limits of a Christian and conscionable course. But because this is not considered, so many live, as if they had no soules to save. Such is the calamity of our time: non sic erat a principio, but it was not so from the beginning. When good men remembered another world, considered they were not bozne for themselves, but for the good of others, and Nihil Deo similis quam adiuuare quam plurimos: that there was nothing which moze resembled God, then the doing of good to as many as they could. This they remembered, they departed from the world, first in desires, then in deed.

The godly Patriarkes, in purchasing onely a place to burie in, what doth it else, but manifestly shew vnto succeeding posterity, how mindfull they were of their state mortall. That song of Moyse, which

*Gen. 3. 4.*

Psa. 90. 12

the auncient fathers say, the people of God bled, in forme of a dayly prayer, to wit, the 90. Psalm, wherein both mans frailtie is acknowledged, as also this petition pathetically inferred, Lord teach vs to number our dayes: doth it not shew vnto vs, with what deuotion they dayely entred into a Remembraunce of their end?

Ge. 18. 27

Iob. 10. 14

Psa. 120. 3

2. Pe. 1. 13

Where is that mindfulness of Abraham, so great a Patriarke, who confessed himselfe to be but rust and ashes? Of Iob who dayly wayted till his changing shoulde come? Of King David, who made no other reckoning of himselfe, but to bee onely a stranger amongst men? Of the Apostle S. Peter who counted his continuance here but an abode in a Tabernacle, which he shoulde shortly lay off. Tabernacles were onely for men in warfare, and pilgrimes, to shew while wee are in these bodies we are no other

but

but men ready to remoue. How farre these were from setting their repose here in earth, we may hence easily perceiue.

6 Amongst heathen men, the Emperours, when they were crowned, the Sepulchres of dead men were shewed vnto them and they asked what one should be made for them, thereby putting them in remembrance, that they must looke for no other, but themselves shortly to haue thelike. For the olde Saints and seruants of God, who liued in a continual farewell from the world, likewise marchants alwayes thinking of their returne, endeuoured to take vp treasures by bills of recette, where they shoulde stay, and make their abode for ever.

6 Jacob was carefull in his iourney to Haram, Jacob slept, the same night God shewed him a ladder, the top whereof

*Gen. 28.1*

reach=

reached to Heauen. Iacob that is the Iourney thou and all Pilgrimes should be carefull of indeed, in the great passages to Heauen.

8 The Philosophers who saw no further then the cloudes of humaine reason, perceiuing the declining course of humaine nature could say, The life of wise men, what should it else be but a continuall meditation of death. But the Apostle telleth vs in effect, the life of Christians what should it else be, but a meditation withall, of a better life after death, and therefore sayth, Set your affections on heauenly things, and not on earthly. The nature of the earth is cold and drie: so are earthly affections to deuotion and piety: the earth stands still and hath the circumference carried rounde about it: so are Gods benefites about earthly men, and they are not at all moued. The earth doth often lay

downe

downe hote exhalations, which naturally would ascend, so doe earthly affections many good motions, which would make vs often enter into some good remembrance of our end, nay the earth is heauy, and heauie thinges goe downeward, and therefore earthly affections goe that way.

9 If any to exercise himself in this speculative remembrance, would keepe a Catalogue to this end, and often recite by name how many graue chancellers how many worthy men of Armes, and gallantes of the world, how many of his nearest familiars hee had knowne, within these few years to haue flourished with their troupes, and traines after them saying, (Good Lord) Hath not the pit shutte vppe her mouth vppon them? are they not gone as winde that passeth, but returneth not againe? Surely (sayth Iob) their houses shall know them, no

reached to Heauen. Iacob that is the iourney thou and all Pilgrimes should be carefull of indeed in the great passages to Heauen.

8 The Philosophers who saw no further then the cloudes of humane reason, perceiuing the declining course of humane nature could say, The life of wise men, what should it else be but a continuall meditation of death. But the Apostle telleth vs in effect, the life of Christians what should it else be, but a meditation withall, of a better life after death, and therefore sayth, Set your affections on heavenly things and not on earthly. The nature of the earth is cold and drie: so are earthly affections to deuotion and piety: the earth stands still and hath the circumference carried rounde about it: so are Gods benefites about earthly men and they are not at all moued. The earth doth often keepe

downe hote exhalations, which naturally would ascend, so doe earthly affections many good motions, which would make vs often enter into some good remembrance of our end, nay the earth is heauy, and heauie thinges goe downward, and therefore earthly affections goe that way.

9 If any to exercise himself in this speculatiue remembrance, would keepe a Catalogue to this end, and often recite by name: how many graue counsellors how many worthy men of Armes, and gallantes of the world, how many of his nearest familiars hee had knowne, within these few years to haue flourished with their troupes, and traines after them saying, (Good Lord) Hath not the pit shutte vppe her mouth vppon them? are they not gone as winde that passeth, but returneth not againe? Surely (sayth Iob) their houses shall know them no

more. Are they not dead & rotten: are they not all gone almost, as if they neuer had been, might he not hereby call himselfe to a remembrance of himselfe: why should men make so much account of this world, that is so transitory?

*Act. 28. 5.*

Againe, what more effectually mean to make vs shake off the allurements of this life, as Paul did the viper into the fire, then this or the like religious Meditation of our end.

*Ier. 18. 23*

10 Almighty God would shew the Prophet Ieremie in no other place, then a house of clay, the state and condition of the despisers of his word, to signifie that we are best lessoned where our fraile estate may be best considered.

The Prophet Esai must not say it, but cry it: to crie a voice of mourning and mourning, what must hee crie, that all flesh is grasse, and the glory of man is as the flower of the fielde, to

move all with sorrow to consider the fragile estate and condition of their mortal being.

The wise man man could not but wonder, why any should be puffed up with pride, considering what he was :

*Ecc. 10. 12*

Quid superbis terra, O earth, (sayeth hee) why art thou proud? As if all our pompe, & our selves too, were no better then the ground we treade upon : Formavit Deus hominem de limo terræ : And God made man of the slime of the earth, not of the fire, or of the ayre, least he should be apte to mount or aspire in his owne conceite, but of the earth, which occupieth the lowest place.

*Gen. 2. 7.*

A strange case to see the meanesse of our beginning, and yet to bee arrogant, and exalte our selves? To consider upon how weake a foundation we stand, and to thinke of nothing lesse? If we will needes be high minded, would to God

*Col. 3. 2.*

we would set our mindes on heauenlie thinges, or things on high.

*Heb. 9. 27*

**I**f for consideration, necessary is it, to thinke on that which must necessarily befall. Were it but onely for that which standes like the law of the Medes and Persians, *Constitutum est omnibus semel mori*. It is enacted that all must die: this were enough to cast a cloud ouer all our sayrest delights. But that same post-*terum iudicium*, there is somewhat more behind, and that is called the time of iudgement. This once possessing the hart, there needed not so many penall lawes to deterre them, & their affections, which are often so farre out of square, frō extrem impiety.

The remembrance of the fourelast things which the olde writers so often mention: that is, the toyes of Heauen, the paines of hell, the Daye of

Death

death. and the time of iudgement to come. dooth worke in vs foure good effectes: the first is to feare God, the second a carefullnesse not to offend our neighbour. the third, a contempt of the world. the fourth, a desire to liue deuoutly for the time to come.

12 The Cocke (sayeth one) fearing the Eagle & the Hauke, hath one eye fixed on his meate, and the other often directed in the aire: so a prouident godly man prouiding before hande thinges necessary, hath respect vnto the Eagle, or Churles coming in the aire to iudgement, as also vnto the Hauke, which is death, therefore called Rapax, because it suddenly seizeth and prayeth vpon all.

13 A generall restraint from euill (saith Cassianus an ancient writer) is a mindfullnesse of Death, which the Egyptians percepuing, thought a bare resemblance thereof all trembling

*Cascol. 18*

and shaking brought in at their  
solemnest feastes, to be a spe-  
ciall meane to moue the behol-  
ders to all sobriety.

Mat. 27.

25

14 The Centurion in the  
Gospell, who otherwise was  
farre off from the acknowledg-  
ing the Saviour of the world  
when he saw the bail rent, the  
earth moue, the stones cleave  
a sunder, the heauens mourn in  
blackie, and after all the graves  
themselves to open, and peepe  
by the dead bodies of s<sup>t</sup> saintes;  
a spectacle of death amidst all,  
moued him to giue this Testimo-  
nie. Surely, this was the Sonne  
of God.

Apo. 6. 8.

Seeing then that hence  
arise so forcible motives vnto  
a godly and carefull direction of  
our wayes, did wee but some-  
times behold that pale horse,  
and him that sits thereon, whose  
name is death, in our musyng  
dispositions, it would make vs  
trample vnder foot many allur-  
ing occasions and cause vs to

stepp

steppe backe in the pursuite of  
some sinful vanities we follow  
so fast as we do.

15 The holy Ghost resem-  
bling the state of man, To the  
grasse, to a shadow, the smoake,  
a vapour, a flower, thinges also  
small continuance, what else  
should it intimate vnto vs, but  
a consideration of our uncon-  
stant and variable estate?

The Apostle S. peter vnto  
dispersed Jewes, & converted  
Christians, to draw them from  
carnall desires, vsed this as an  
argument of effect: Obsecro vos  
tanquam aduenas, & peregrin-  
nos: I beseech you (saith he)  
as Pilgrims and strangers: as  
if he should haue saide, seeing  
you are in this worlde but as  
wayfaring men, stay not your  
selues vpon carnall desires, the  
baites of Sathan, and verie  
bane of your soules, abstaine  
from them, flee them.

It is the manner of  
Strangers not to intermed-

*Ps. 148. 5*

*Iob. 7. 7*

*Iam. 1. 11*

*Ps. 102. 1*

*Iam. 4. 14*

*1 Pe. 2. 11*

le with many, much lesse dangerous attempts, but as wise and circumspect men, to remember they are onely in the way to a farther home, of more continuance, where they are to make their abode.

*Aug. 31.*

*tractat. 32*

*Ioan.*

*Hier ad*

*Paul.*

Againe, the life of man (saith Iob) is a warfare, and men in warfare haue euer death befoze their eyes: Wherefoze sayeth S. Austen, Nihil aliud in hac vita peregrinationis nostrae meditemur, nisi quia hic nō semper erimus, & ibi locum bene viuendo preparabimus, vnde nunquam migrabimus: Let vs meditate in this life of nothing more, then of our pilgrimage, that here we shall not alwaies be preparing our selues rather to that place, whence wee shall neuer depart, but haue a sure stay fozeuer. And S. Ierome, Qui quotidie recordatur se esse moriturum, contemnit presentia, & ad futura festinat: He that doth remēber that die he must,

*little*

little regarding things present,  
ener hasteth towarde things  
to come.

All which the olde enemy of  
man perceiuing to be behoueful  
for man, seeketh nothing moze  
then to drawe him from this  
frequent meditation of death,  
chiefly by the pleasurable al-  
lurementes of intising vani-  
ties?

16 The Hunter when hee  
seeketh to take the Tygers  
yong (which is onely one) is  
saide to set vp looking glasses,  
where the Tyger should passe  
along, in seeking this yong.  
Which shee doth sometimes by  
straying abroad, lose, finding in  
the glasse, a resemblance of her  
selfe, leaues the pursuite, and  
loseth her yong. This olde  
hunter perceiuing mans indu-  
stry, in the conseruation of that  
which is one, and onely one his  
deere soule, would by manie  
goodly shewes, make vs neg-  
lect this religious care, and stay

*Psal. 49. 8*

our selues vpon every friv-  
lous delight, so long, that we  
cleane forget whereabout we  
goe, and so hazarde that, which  
the Prophet calleth, most pre-  
cious, euen the Redemption of  
our soules.

17 But the prouident chri-  
stian man, knowing how dan-  
gerous it must needs be, for the  
bird to take delight amidst the  
ginnes and snares of the fow-  
ler, makes no stay vpon these  
inticing evils, soares aloft, and  
taking the winges of contem-  
plation, thinkes of the toyes of  
Heauen, the paines of Hell, his  
owne Death, and the Death of  
the sonne of God, for the salua-  
tion of vs all : with Daniel,  
strawes ashes, or thoughts of  
his earthly being, to descry the  
steps of death, who stealeth a-  
long, and eateth out the conti-  
nuance of our dayes : or like a  
skilfull Pilot, who often sits  
at the sterne, looks vnto the  
Stars, and Planets, beares

off from the sheldes of many dangerous occasions, that so by the prosperous gale of Gods his holy Spirite, he may put into the port of everlasting rest.

18 No seruants, more orderly vse their maisters talents: then those who euer feare their maisters sudden returns. No householder more safe, then hee who at euery watch, suspecteth the theeues entring. When that of the Prophet Esay calles vs aside from the worlde, and tels vs softly, *Moriere*, When thou shalt die, it makes vs penitent for the time past, and respectiue for the time to come, causing the feare of God to haue a predominate force, in this our natural, and otherwise weakly constitution.

19 To meditate therefore of our end, at our lying down, which doth resemble the graue, and our rising vp, which may minde vs of a ioyfull resurrec-

tion

*Lii. 12. 35*

*Mat. 24*

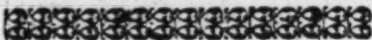
43

tion, to make this Remembrance, the key to open the day, and shut in the night: is a be-  
hoonefull practise, and we shall  
soone perceiue it by the man-  
folde effects. Which do thence  
cōsequently ensue. It wil make  
young men moze heedfull in  
their wayes, old men moze fear-  
full of their woꝝkes, all men  
moze prouident of the time to  
come.

Ge. 24. 63

20. Isaac vpon Sarahs death  
went forth to meditate: hauing  
lost Sarah, he met Rebecca. We  
sometime looſe earthly com-  
fort; but going forth religion-  
ly to meditate vppon God his  
excellencie, and our owne frail-  
tie, we meete with Rebecca,  
better comfort, that is to say,  
heauenly.

The



The fourth Chapter.

Wherin is shewed, that the state  
and condition of the life pre-  
sent may instly mooue vs to  
this consideration.



**A**mongst the ma-  
nifolde reasons  
which may en-  
duce vs to this  
religious remem-  
braunce of our  
ende, none moze effectuell then  
a due consideration of our e-  
state present. For what is our  
life but a Ionas gourd, sodain-  
ly sprung hye, and by and by,  
withered againe, and gone:  
But a Iacobs pilgrimage, the  
dayes whereof, are in number  
few, and in condition euill.

The tempter (saith S. Ambr.)  
shewed the glozie of the world

*Ionas. 4. 6*

*Gen. 47. 9*

*Ambro. in  
Luc.*

*1. Esdr. 8.*

*Dan 2. 33*

*Arist. de  
Na. Ani 3*

in the twinkling of an eye, which shall vanish too in the twinkling of an eye. Is not all our glorie, but as the visions which Eldras saw, goodly to looke vpon, and vanished in a moment? Or as Nebuchadnezzars Image, that had a head of gold, breast and armes of silver, and yet one dash with a stone out of the rocke, brought all to ruine: May it not be said of the goodly pompe: and most glorious shewes, which wee so much admyre amongst men, as Christ said, of the buildings of the Temple: See you not these thinges: verely, there shall not bee left a stone vpon a stone: As if, little or no mention at all should be left of all.

Are wee not compared to certaine small flies that live neere the riuer Hipanis, which in the morning are bred, at noone are in their full strength, and at night they make their end, and are gone.

As for popular applause, is it not much like smoke, which the higher it mounteth, the sooner it vanisheth away? And for beantie, doe not some few fittes of a feuer, marre all the fashion? O the inconstancie of all worldly glorie: in which there is nothing sure no more then is of calme in the Sea, because it is still subject to a storme.

2 All this stately and pageantlike pompe shall vanish away, and come to nothing, as if it neuer had bene.

He that had come to þe tombe of Alexander the great. & there found interred within the compassse of seuen feet. him whom a whole world could not suffice, might hee not haue iustly saide, Is heere the myrrour of the world? Is heere the flourishing Monarke of his time?

O world most vnworthy to be affected of vs. Where are the riches that pouertie hath not

Decayed,

decayed, where is beautie, that age hath not withered, where is the strength, that sicknesse hath not weakned, where is the pompe that time hath not ruinated? I say not of men, but euen of Cities, nay Empires themselves.

3 Wee are but Tenants at will, in this clay farme, the foundation of all the building, is a small substance, alwayes kept cold, by an intercourse of ayre, the pillar wherupon the whole frame stapes, is onely the passage of a little breath: the strength, some few bones tied together with dyie strings, or sinewes: howsoeuer wee peece and patch this poore Cottage, it will at the last fall In manus Domini, Into the Lords handes, and wee must giue surrender, when Death shall say, This or this mans time is come.

4 First wee mourne for others, a little after others

mourne

mourne for us. Now we suppose the places and offices, and heritages of them that were before, and erre long be. others shall come a freshe in our roomes, and rule where wee rule, sway where we sway, and possesse al which we haue seratched together with care, kept with feare, and at last, left with sorrow.

Whereby we see, that we came not into this world, to builde houses or purchase lands, to ioyne house to house, but rather by this our short continuance, wee are put in mind, to haue temporalia in vsu, æterna in desiderio. These temporal things in vse, but eternal things in desire: To vse this world, as if wee used it not, and so be gone.

¶ To this shorte continuance of life may bee added, the miseries of the same. For al is not life, wee here liue: When Iob said, Man that is borne of a

woman,

1. Cor. 7.

31

Iob. 14. 1.

woman, hath but a short time to liue, he by and by, sheweth, how this time is annoyed, and is, saith hee, full of miserie. *Anni humanæ vitæ pauci, ærummæ multæ.* The yeeres of mans life are few, but the griefes thereof (saith one) are many. Herupon by the Grecians, the first day of þ life of man was called *γένεθλιον, γένεσις ἢ α' δλων* that is to say a beginning of conflicts: our ingresse, & egressie, and progresse too is with signes of sorrow. Saint Austen saith, of mans first entraunce into the world: *Nondum loquitur & tamen prophetat.* A tender infant not able to speake, and yet doth by teares propheticke of the sorrowes incident in þ life of man.

6 Come woe to our new birth; according to grace, doe wee not in Baptisme take our prest money, to fight a battell, vnder the banner of Christ our Chieftaine? And thou waddest not, saith Saint Austen, care to

*Aug de  
pug. anim*

figh

fight against many enemies, for  
 bee thou well assured, many e=  
 nemies will fight against thee;  
 which combate Cyprian decla=  
 reth after this manner: If thou  
 O man, ouercome couetousnes,  
 couetousnesse being ouercome,  
 some euill affection will assaile  
 thee: if that euill affection bee  
 strangled, vaine glorie will al=  
 lure thee: if vaine glorie bee de=  
 spised, wrath and desire of re=  
 uenge will incense thee: if wrath  
 be pacified, then pride will pufte  
 thee vp: if pride be alayed, some  
 other enemy wil step in, to giue  
 thee a fresh assault: As if the  
 whole life of man were no o=  
 ther but a continuall hacking  
 and hewing at, and off these  
 Hydraes heads of sinne.

7 The last enemy that shall  
 be destroyed, is death: to shew  
 that vntill death bee come and  
 gone, an ende of enemies will  
 neuer come. I heard a voyce  
 from heauen, saying, (saith S.  
 Iohn) Blessed are the dead which

*Cyprian.  
de mor*

*1. Cor. 15.*

*Apo. 14. 13*

die

die in the Lord, they rest from their labours: as if the Saints neuer rest, untill rest, and blessednesse, and dying in the Lord meete together.

8 Here fraile nature is the field wherein we must bee ever topling, Anne is the Jebusite, that will bee ever troubling, the world is a stepmother to Gods chldren, that will bee ever chiding, afflictions are the waters where our Gedeon will trie whether we are fit souldiers to fight this battell.

9 We reade in the eleuenth, sixteenth, and one and twentieth of the booke of Numbers, that the people much murmured in the wildernesse, thinking that after their deliuerance out of Egypt, to haue found their sweetenesse there, the people were deceiued, God kept that untill they came into the land of promise.

Wee must not looke for our happinesse here. God keepeth

that

*Iud. 1.5.*

*Num. 11.*

*Num. 16.*

*Num. 21.*

that vntill we come into the ho-  
ly land. Here we are euerie day  
gathering Manna: when the  
long Sabbath comes then we  
cease gathering. Ioseph gaue his  
brethyen prouision for the way,  
but the full sakes were kept,  
in store vntill they came home  
vnto their fathers house, God  
giues vs here a taste and a say  
of his goodnesse, as good Mar-  
chants willing to haue our cu-  
stome for greater commodities:  
but the full sakes are kept in  
store vntill wee come vnto his  
heauenly kingdome.

Gen. 42.

IO For this life Adam in su-  
dore vultus tui, in the sweate of  
thy browes thou shalt eate thy  
bread: Nay, Adam in laboribus  
comedes cunctis diebus vix-  
tuz, In labour & sorrow shalt  
thou eate thereof all the dayes  
of thy life, vntill thou retorne  
vnto the earth, out of which  
thou wast taken. As if the  
dayes of man by reason of sinne  
were no other, but the dayes of

sorrow:

Mat. 6. 32

Psal. 91. 5

sorrow: because every day hath  
suam malitiam, his griefe, and  
euerie night, suum terrorem,  
his terror. So that in this the  
auncient saying will be verified  
ἡ βίη ἐν βίῃ ἀλλὰ σὺμφορα,  
Humana vita non est vita, sed  
calamitas, the life of man is ra-  
ther calamitie then life.

II If one haue goods and  
substance, hee liueth in trauell,  
and is faine to imprison his  
mony vnder locke and bolt, for  
feare it should flie from him. If  
he bee destitute and needie, he  
liueth in griefe, because want is  
griuous vnto mans nature.  
If he be in high estate, he is ei-  
ther enuied, or enuieth: as if the  
chiefest felicitie of worldlings  
were in felicitie: and no other  
but Splendida miseria, - a bright  
shining miserie.

If we wil heare Augustus,  
so great a Potentate. We shall  
find him wishing rather to lead  
a priuate life, then to inioy the  
whole regall Empire of the

well

**West.** Cyrus king of Persia, was wont to say, that did men but know the infinite cares hee sustained vnder an Imperiall crowne, hee thought no man would so much as stoope to take it by.

12 If these who had the chiefest glorie amongst men, found also wearisome; much moze may the Christian soule resolute neuer to sing her sweete requiem, vntil she come to beare a part in that ioyfull quire of Saints and Angels aboue in heauen. For the delights of Sinne they goe downe as the wine, (saith Salomon) pleasantly at the first, but at the last they bite like a Serpent. Oblectant sensum, interficiunt spiritū: they delight the sense, but slay the soul. And are as the rose, when the flower is gone, there remaines nothing but a prick. In a word they play vs a verie Tragedie, howsoeuer they beginne with applause, yet at the shutting vp

of all they wil end with hogry.

In the meane time, do we not see the vices themselves, reward their followers with sundry griefes and infirmities at the last? And is not their faired end often extreame penurie? As if God would haue licencious liuers feeles the smart of their owne rod.

13 For the world it selfe doth it not (saith S. Iohn) parte away, & concupiscentia eius, and the lusties thereof, dooth it not shew men a verie Iudas parit, and betray them vnto Sathan saying, whome I kille with a fained signe of loue, take them, torture them.

Which is enough to make them out of loue with the same world, and with Lot to get the from Sodome, or with the Saints, to come out of Babylon, or the afflictions of a sinful life, that they be not partakers of the punishment, to be inflicted vpon the same.

Apo. 18. 4

14 Now to come a little to the state of those in this world, whose inheritance is above, what else doe they find it but a maine sea of calamities, where they are tossed with the billowes of many stormes, and doe feele this passage full of bitterness. Least they shoulde take too much delight in waisting and rolling to and fro, upon worldly pleasures, God doth ballast their shippe with some affliction.

To see a little the state of Gods owne friends, there was neuer yet a Moses, but hee had a Iannes, and a Iambres, to resist him. Neuer was there a good Ioseph, but he had in his owne fathers house unkinde brethren to enuy him. Neuer an Elias, but a Iesabel to hunt him. Neuer a Paul, but an Alexander to do him much euil. Neuer a reuerent Athanasius, or most learned & painfull bishop of his time, but bolde spirited

*Exo. 7.11*

*2.Ti 3.8.*

*Ge.37.11*

*1Re.19.2*

*1.Ti.1.20*

¶

Schisma=

Socr. hist.  
eccles. lib.  
1. chap. 20

Schismatikes wrongfully to  
maligne him.

Wherefore to haue enemies in  
this world we must be content  
it was his case that nowe sits  
at the right hande of God in  
heauen.

Mat. 5. 21

To suffer persecution, it is  
no newe accident. Sic persecuti  
sunt Prophetas, qui fuerunt ante  
vos, sayd our Saviour to his  
Disciples, the Prophets of old  
drunke of the same cuppe, all  
suffered.

Gen. 16. 4

15 From this annoyauce  
we may come vnto the dome-  
sticall or home troubles with-  
in our selues, where old Adam  
or nature like Hagar the bond-  
woman is very disdainfull to-  
wardes her mistresse Sarah, to  
wit, infused grace, where the  
rebellious appetites conspire  
against the regiment of reason.  
where our will like another  
Eue, is still prouoking vs to  
reach after the forbidden fruit  
where sinne like Tarquinius the

Rom. 12

proude

proude, woulde tyrannize and  
vsurpe a perpetuall Dictatoz-  
ship, did not the regene: ate like  
men of courage and constancie  
cast him out of his kingdome.  
Where the flesh is a dayly di-  
sturber, of which wee may say  
as one of a troublesome neigh-  
bour : Nec possum viuere te-  
cum, nec possum viuere sine te :  
Neither can I liue with thee,  
nor without thee.

And thus labouring to bring  
all to that seemely Monarchie  
of Gods spirit , no small la-  
bour and trauaile is vnder-  
taken . When Abimelech reig-  
ned , downe went Gedeons  
childzen : so is it with Anne,  
when that swaepeth, down goes  
the fruits of faith.

Againe, for the condition of  
the world, In pleasing men, we  
often incurre a greater losse,  
by displeasing God : by plea-  
sing God (which is best of all)  
wee oftentimes displease men :  
but it is not so much what the

standers by think, so he like of  
our race that giues the gariād.

*Ecclesiast,*  
*4.1.2.3.*

Thus which way soeuer we  
cast our eyes, we see and finde  
that of the wise man verified:  
Great travell is created for all  
men, and a heavy yoke for the  
sons of Adam, from the day they  
come out of their mothers  
wombe, to the day they returne  
to the earth the mother of all  
things: from him that sitteth on  
the glorious throne, vnto him  
that is beneath in earth & ashea.

16 This being the estate of  
all in generall. Sinners corre-  
ted, sonnes chastened. nay the  
euill themselves much tossed  
and turmoyled.

*Apo. 1. 4. 8*

They that worship the  
beast (sayeth Saint Iohn) haue  
no rest day nor night. as they  
haue not who make an Idol  
of sensuall pleasure. Looke how  
many vices, so many furies &  
woont to haunt the vicious  
minded man.

*Psal. 16. 7*

The Prophet David sayth  
They that runne after a strange

God, shall haue much trouble ;  
as they haue who make their  
drossie god Mammon their  
god ; their glorie their god, the  
world their god, their bellic  
their god, as the Apostle spea-  
keth for so do Epicures, whose  
shune is their kitchen, whose  
Priest is their Cooke, whose  
Altar is their Table, and  
whose belly is their god, when  
they haue al done, saith S. Ierom  
assuredly they find Maiorē pē-  
nam quam voluptatem, greater  
punishment then pleasure, dis-  
eases of body, anxitie of minde.

And thus the estate and con-  
dition of life is found troubles-  
some, euen of him to whom A-  
braham said, Tu in vita : Thou  
in thy life receiuedst thy ioy: for  
the voluptuous in seeking his  
pleasure, the ambitious his  
glory, the couetous his gaine,  
endure in the world a very ser-  
uitude and thraldome of life.

17 But the good, who only here  
haue their trials, who are tilled  
& manured as f plowed ground

*Phil. 3. 19*

*Heron.  
contr. 10.  
Lu. 16. 25*

*Mat. 27.*

32

to be made fruitfull and fertile, and are proued, with Simon of Cyrene, euerie one with his Crosse, must bee contented to accompanie Christ vnto his kingdome.

*Exo. 8. 25*

Manifold troubles are incident to ail, but in moze speciall maner vnto those who are going from the dirt and myre of Egypt, to doe sacrifice to God, who wil bring them into a good land, the remembrance whereof may make them wisly with Dauid, that they had wings like a Dove, and so flying they might come to rest.

*Psal. 55. 5*

Wherefoze, for the transitorie and fleeting delights of this unfull worlde, happie are wee if wee see them, moze happie if wee shun them, but most happie of all when God shall take vs clean from them, when wee shall bee deliuered from this irksom necessitie of sinning and not grieue the holy spirit any moze.

18 It is moze comfort vn-  
to the way-faring man to com-  
mune of his iournyes end. Joy-  
fully doth the bondman reckon  
of the yere of Iubilee. This  
wearisome pilgrimage of ours  
may iustly moue vs, this bur-  
densome bondage may moue vs  
indeed to enter into a sadde re-  
membraunce of our end, and  
pause with that of the Apostle  
*Hæc meditare, Meditate of*  
these thinges.

*1. Re. 19 4*

19 Elias fledde but a dayes  
iourney befoze Iesabel, and hee  
said, It is enough Lord, take  
my soule. The Angell woulde  
haue Toby reioyce, Toby re-  
plyed, *Quale mihi erit gaudium*  
*quia in tenebris sedeo, &c.* What  
ioy can I haue, that do here sit  
in darknesse, and do not behold  
the light of the Sunne? Those  
of Babylon would haue the Is-  
raelites sing them a song, Alas  
what song could they sing, be-  
ing so sorrowfull captiues as  
they were? Here we are flying

*Tob. 5. 13.*

*Pf. 137 4.*

*Lu. 15. 14*

*August. de  
Ser. Dom.  
Serm. 70*

*Gen. 8. 9*

before many Icelabels. Here wee sit in darknesse, and see not the true light that doth shine aboue in glory. Heere wee are poore captiues. What reioicing should we haue in a bale of straws, in so low and marshie a soyle, naturally subiect vnto moisture. This farre country is full of penurie and sorrow, no plenty, no musick. vntil we return vnto our fathers house. While we are on this side Iordan, we are amidst many trials, and to say trath, we may looke for no other. We find that of S. Austen true, *Quid est diu viuere, nisi diu torqueri?* What is it to liue long, but to be long troubled.

20 Wee reade that Noahs Doue, at her first flight from the Arke (well she might moue aloft) fetch many retires, but she could haue no resting place vntill Noah opened the window of the Arke to receiue her in againe: so the poore soule may soare a time, by lifting vp ma-

ny a sigh and supplication vn-  
to God, who at last doth open  
the window of his heavenly  
Arke, and then, but not before  
hee hath sure footing, to rest for  
euer.

21 Those good men, sayeth  
the Apostle S. Paule, in the 11.  
to the Hebrewes, of whome  
sometimes the bad world was  
vnworthy, wandred bype and  
downe in sheepes skins, in de-  
serts as men foxlozne, shewing  
evidently, that their glozy was  
not of this worlde, where they  
found so sozy acceptance, and  
therefoze had their hope full of  
immortality, hoping for a re-  
ward to come. They sought  
Gods glozy in earth, and for  
their owne glozy, they let that  
alone, till they come to heauen.

Now therfoze seeing fit this  
state of life, all is so trouble-  
some; enemies at home, enemies  
abroad, perils on every side; A  
Christian meditation of our de-  
parture from this world, may

*He. 11, 38*

*2. Cor. 11,  
26*

tell vs. All will one daye bee better.

22 That wee should not thinke of our continuance here, we see this life to be only a pilgrimage: That we should not take the way for our countrey, or thinke of setting by our rest where our state is so combersome, and vnquiet as it is: where wee haue much woyme-woode, but little Honey, more motiues to reade the Lamentations of Ieremie, then wee haue to sing the songes of Salomon, more tastings of the sorow of aduersitie then wee haue of the sweete of prosperitie. God woulde haue it so, that wee should looke for an other home, and hope for a better rest.

Rom. 8. 22

If euery creature groane, then much more may man, the most excellent of all creatures, waite for that adoption of the sonnes of God, which shall be giuen in the resurrection of

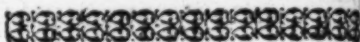
the

the iust.

When the Prophet Micheas would rayse vpp the perishing heartes of the people, in the time of their captiuitie, he put them in minde of their departure as thus: Surgite, hic non habetis requiem, Arise to bee gone, here is not your place of rest: In like manner to quicken a little our weary spirites, amidst many calamities, the lifting vp of our heartes, by a meditation of our deliuerance from this earthly thralldom as the prison of the soule, will tell vs of a blessed state to come, where wee shal haue rest, which is the end of euery motion, and the perfection of labour and trauell.

*Mich. 2. 10*

CHAP



### The Fift Chapter.

That a consideration, of the life to come, may moue in vs the same remembrance of our end,



**I**t is a rule in naturall Philosophy, that to see the Planets, & those superio<sup>r</sup> lights at mid-day, men must goe downe into some wondrous deepe pit or well. cleane from the light of the Horizon, where they line: To behold with the eye of the soule, the light and ioyes of the life to come, wee must be farre remoued from the loue & delightes of this inferiour world. The people neuer tasted Manna, untill they came from the Leauen of Eyp<sup>t</sup>.

Our auncesters when they

Ex. 16. 15

saue no other but straw cottages. they neuer minded any farther buildinges : but when once they beheld moze samelie mansions, they beganne forthwith to dislike that, which befoze was very acceptable vnto them. Whilest we set our affections on earthly thinges, wee seeke for no better, wee looke no higher: but once taking a taste of heauenly, we beginne to dislike þ which befoze was very acceptable vnto vs. and grow out of liking with the meanesse of our former desires. And therfore as Zacheus, so long as hee abode in the presse, was vpon too low a ground to see Christ, vntill hee gat him vp into the figge tree: so while we are in the roote of too many worldly affaires, wee are too low, and therfore should get vp into the sweet figge tree, or contemplation of Heauen and Heauenly thinges: that there, and thence, wee may see the iope

Luc. 19.3

of

of Israel, or excellencie of the life to come.

*Ge. 13. 17*

2 God saide vnto Abraham arise, and walke about this land, this is the country that I will giue thee. God sayes vnto faith, arise behold thy heauenly inheritance, that is the citty where thou shalt haue the blessed abode for euer.

*Phil. 1. 23*

*Apo. 22.*

20

3 Seafaring men, hauing bene long weather-beaten in the surging and daungerous seas, are wont to shout for ioy, when they doe discry their hauen. Joyfully may the Christian behold a far off, after the manifold stormes of this world, his heauenly and everlasting harborough, the remembrance whereof may moue vs eyther to wish with S. Paule, to be dissolved, and be with Christ, or reply with the Saints in the Apocalips vnto him that saide, I come: Euen so, come Lord Iesus.

4 Here we doe but sow in teares, there is the place where

We

We shall reape in ioye Here we are members of the church militant, where is nothing but combating: there shall we bee parts of the church triumphāt, where is no other but reioy-  
sing.

5 The state of the life present, and that to come, is figured by the Tabernacle, and temple of the olde Testament: the Tabernacle, for that it was moouneable, may resemble the condition of the life present: the Temple, for that it was fixt and immouneable, the fruition of the life to come. To the framing of the tabernacle came the Iewes onely: but to the building of the Temple, with the inhabitation of Iewrie, the men of Tyre & Sydon, to wit, both Iewes and Geniles; all con-  
curre in this building, wherein is neuer heard the noyse of a hammer. Blessed are they O Lord, (sayeth Dauid) that dwell  
in thy house, where the Sonne

1. Sa. 6. 3

1. Reg. 2. 3

Psal. 84. 5

of

1. Cor. 9.

24

2. Ti. 4. 7.

Gal. 3. 2. 29

of God in glorie, is light vnto  
their eyes, musicke vnto their  
eares, sweetnes vnto their taste,  
and contentment vnto their  
heart: where, in seeing, they  
shall know him: in knowing,  
they shall possesse him: in pos-  
sessing, they shall loue him: in  
louing, they shall receiue ete-  
rnall blessednesse, and blessed e-  
ternitie, which is the garland  
we all runne for, the crowne we  
all fight for.

All our watching, and fa-  
sting, and praying, is like Ia-  
cobs struing with the Angel.  
O blesse me Lord?

¶ Euerie thing doth in na-  
ture require a perfection, the  
heauens which are in continu-  
all motion: the Angels which  
are ascending and descending,  
are said not to haue their full  
perfection, but especially man, in  
this troublesome motion vntill  
he come to the accomplishment  
of all his hope. If to see the  
state of blessednesse be no small

ioy, then what will the fruition thereof bee? Where faith hath no more place, because wee behold that which wee believed, where hope ceaseth, because we possesse that we before hoped.

If the Apostle which was taken vp into the third heauen, and is thought to haue seene part of this blessednesse, could not expresse the excellencie thereof, being so high a subject, the more he did consider of it, the more hee seemed to wonder at it, yet thus much he could say, that eye had not seene, care had not heard, the heart of man could not conceiue, the things that G D D had prepared for them that loue him.

1. Cor. 2.9

Reach as farre as humane vnderstanding can reach, all is not answerable to the same. Of things infinite, we cannot but infinitely consider.

7 To lift vp our eyes towards those glistering beames of Gods glorie, where the Har-

pest Eagle may bee dazzled : to  
wade into the depth of his ex-  
cellencie , wherein a Camell  
may be plunged, the short reach  
of humane reason may moue vs  
to crie with the Apostle, O alti-  
tudo, O the depth of the loue  
and bountie , and mercie of  
God.

*Apo. 7. 9.*

They that come vnto the  
main Ocean find water inough  
if they come by millions to take  
handfuls of it, bee there a mul-  
titude which no tongue can  
number . God hath crownes  
for their heads, and palmes for  
their hands , when they shall  
follow the Lambe, wheresoeuer  
he goeth , when they shall rest  
vpon Mount Sion ; when they  
shall sit with him , and raigne  
with him.

*Last. lib. 6  
de diuis.  
pra.*

8 If you aske, saith Lactan-  
tius, why G O D created the  
world , it was for no other  
cause, but that man should bee  
created : if you demaund why  
man was created , it was be-

cause

cause hee should worſhip his Creator, if you aſke why hee ſhould worſhip his Creator, it was for no other cauſe, but that hee ſhould be rewarded by him. Lord, what was man, that thou diddeſt ſo reſpect him?

Theſe are the bowels of Gods mercie, who had no other cauſe of his mercie, but his mercie, no other end, but his owne glorie, and our good, which is called *τολός μισθός*, his moſt great and ample reward, wherein there is no end of his goodneſſe, no number of his mercies, no meaſure of his wiſdome, no depth of his bounty: So God doth deale like God himſelfe.

Si tanta in terris moraretur fides, quanta merces expectatur in coelis, If there were ſo great faith in earth, as there is reward looked for in heauen (ſaith Tertullian) merciful Lord, what loue ſhould we haue to the liſe to come.

*Tertul. de  
Hab. mu-  
lic.*

Ex, 10. 24

9 Pharao was content that the people should goe to doe sacrifice, but they must leaue their heardees of Cattell behinde., No, Moyses will not leaue a hooffe in Egypt: all our desires must goe with vs, in beleeuing that high reward of blessednesse so farre above all humane desert, that is, it may be.

10 Seneca writeth, that Alexander the great, giving a pooze man two talentes, the man was so astonished with the greatnesse of the gift, as he answered the King: Most Princely Sir, I am not worthy to receiue so much: to whome Alexander replied, I do not respect good man, what thou art meete to receiue, but what beleeues mee so greata Potentate for to giue. God doth not so much regard, what wee most vnworthy creatures are worthy to receiue, as what becommeth him; the God of al

merc

mercie, and magnificence, to bestow and giue.

Herod promised much, when hee promised halfe his kingdome: but Christ, when hee giues, wee find him giuing a whole kingdome: Venite benedicti patris mei, accipite regnum; Come yee blessed of my Father, receiue the kingdome. May, Regnum paratum vobis, The kingdome prepared for you. Seeing Christ hath prepared heauen for vs, let vs prepare our selues to heauen.

Men are sometimes liberall in promising, but more niggardly in performing: With God it is not so. Again, amongst men, the elder, or one onely dooth inherite: but with God, all sonnes are heires, all heires inherite: and the inheritance too is a heauenly kingdome, to raigne to reioyce euer.

The meditation of his hap=

Mar 6. 23

Mar. 25.

34

Rom. 8. 17

Psal. 42. 1

πολυτε-  
λης ατον  
ανάλωμα  
χρόνος.

Mat. 13.  
44

Num. 32. 3

pie end of man, if man did know  
his owne happinesse, were en-  
ough to make him little respect  
a thousand worlds: nay, to say  
with the Prophet, Like as the  
Hart desireth the water stremer,  
so is my soule a thirst for God.  
Oh, when shall I enter thok  
courts of ioye?

11 Demetrius Phalereus hear-  
ing the Philosophers dispute  
about the immortallitie of the  
soule, wretched man that I  
am, (quoth he) who haue so  
long liued in the perishing de-  
lightes of this corruptible bo-  
die? wee know not what wee  
lose, when wee lose opportuni-  
tie of seeking, and buying that  
precious pearle, for which the  
prouident husoandman should  
sell all that he hath

12 When the people, as we  
reade in the two and thirtieth  
of the booke of Numbers were  
come to their entrance, into the  
land of promise, the children of  
Ruben and Gad, regarding not

the

the promise so often promised, desired Moyses that they might stay on the hether side of Iordan, because it was a place meete for their droves of Cattell, which they more respected, then their passage into the holy land. Are there not some in the world, not farre unlike these children of Ruben and Gad, who desire to make their stay here and would goe no farther, for that they esteeme the pleasures and profits of a life temporall, more then they doe the incomprehensible ioyes in that life eternall.

Not unlike those guests, who being invited to a great supper feede so long vpon courser dishes, that when they come to the banquet they haue no appetite, they are so satisfied with earthly things, that when they should come to the best or desire of heauenly, they haue no desire at all, or as men lead captiue into a forren land from

their

their infancie doe not only forget their native language, but euen a desire of returning home.

But for the true Israelites all is wearinesse, vntill they come into the land of rest. Whereas in other things (saith Cyprian) we are wont to blame it, yet in the expectation of so great a good, we may commend impaciencie. Woe is mee (saith Dauid). That my pilgrimage is prolonged.

13 In things that are ordained vnto an end, the rule or measure of all actions is taken from þe same, which end is first in the intention, and last in the execution. Finis, saith Aristotle, Mouet agentem, the end euer moues the agent. Now if blessednesse be mans end, then is it the marke we shooe at, and the scope of al our enterprises whatsoever. Euerie thing is required for blessednesse, and onely blessednesse for it selfe.

*Cyp. de  
mort.*

*Arist. Met*

Iacobi

Iacobs seauen yeares service seemed but light, in regard of Rachel, for whome hee serued. The labour and trauell, not of seuen yeares, but of all the yeares of our life, is nothing in respect of Rachel the fairer, the happier state to come.

14 And thus doth answer the prophane Achiest, and meete with the obiection of Iobs friendes: What good hath thy righteousness brought thee? Or as some would not blush, to say in the time of the Prophet Malachie: What profit is there by seruing God. That most happie reward in the life to come, dooth strike them all dumme: that verie assistance in the life present, may make them amazed. Doe but trie mee, sayth the Lord, if I will not powre out a blessing vpon you.

The Prophet Dauid sheweth, that men reioyce whē there wine & corne, & oyle increaseth,

Ge.29.28

Mal.3.10

Lord saith hee, lift thou vp the light of thy countenance, as if there were greater reioycing in this, then in all worldly blessings.

*Cyrl. de  
fide ad.*

*Reg.  
Hil. de vns  
pat. & fil.*

*Psal. 1. 6.*

*Psal. 128.*

*Isa. 2. 10*

15. This blessing say the Ancient Fathers, is both viz and patriæ, that is, of the way, and of the countrie. That which God giueth in the way, is spoken of by the Prophet Dauid, in the first Psalm, where mentioning the state of him, that walketh not in the counsell of the vngodly, hee shall be blessed, saith the Prophet, and how? Looke whatlo-  
cuer hee doth, it shall prosper. So saith hee of the man that feareth God, he shall be blessed, and wherein? For hee shall see his childrens children, and peace vpon Israel.

16 The worlds manner is the Jewes manner, who were wont to bring the best Wine first. Christ hee obserues his old manner, and keepes the best

vntill

untill the last.

It is sayd of Isidor, who being at a great banquet, and there beholding a great signe of Gods bountie towards the sonnes of men, suddainely hee brake out into aboundance of teares, and being demaunded the cause why? For that (quoth hee) I here feede on earthly creatures, that am created to liue with Angels: as if the remembrance of the time to come, did draw his affections, as it should doe the affections of vs all, to a comfortable expectation of the same.

17 Our bodie's walke on earth, but our soules should be in heauen, by our heauenly desires; and wee should frame our affections in forme of a ship, that is close downeward, but open vppward, in a heartie desire of a superiour condition: The remembrance whereof, is like the message of the Angell Gabriel, which brought ty-

*Esa. 38. 9.*

things of great ioy, which may  
make the faithfull aunswers  
with Ezechias, And say: The  
word of God is good. let there  
be peace, and that to peace e-  
ternall.

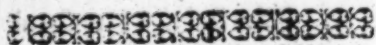
*Aug. man  
Gls. chap.*

In the meane time, sayth  
Saint Austen. Let my minde  
muse of it, let my tongue men-  
tion it, let my heart loue it, and  
my whole soule neuer cease to  
hunger and thirst after it.

*Pf. 84. 13.*

O Lord God of hostes,  
bless'd is he that put-  
teth his trust in  
thee.





## CHAP. VI.

That wee need not feare Death:  
much leſſe to meditate therof.



When Moſes ſaw  
his rod turned in-  
to a Serpent, it  
did at firſt ſome-  
what affright him  
for he began to ſtep from it: but  
when once God commanded  
him to take hold thereof, hee  
found afterward by manie ef-  
fects, it did him and the people  
of God much good. At firſt ſight  
Death doth fray our naturall  
weakneſſe, and wee begin to  
ſhrinke from it: but hauing con-  
fidence in God, who hath wil-  
led vs not to feare, we find it a  
meane to diuide the waters of  
many tribulations, to make vs  
a paſſage from the wilderneſſe

Exod. 4<sup>3</sup>.

of this world, vnto a better land  
of rest.

2. Reg. 18

2 It is strange wee should  
make so nice of our selues, as  
count it a death, to meditate  
Death. Nay to esteeme the be-  
rie remembrance thereof. As  
Ahab did the presence of the  
Prophet Elias, to bee trouble-  
some vnto vs. Whereas Death  
is so farre from hurting them  
who put their trust in God, as  
they shall rather find it a gen-  
tle guide, to bring them home  
to their owne Citie. Where  
they would bee, to remaine for-  
euer. A good mans care is  
(saith one) Non quam diu, sed  
quam bene viuatur, non quando,  
sed qualiter moriatur: Not how  
long he liueth, but how wel he  
when he dies, but in what good  
sort. how soone so euer. The  
euill are sorrie time passeth a-  
way so fast, the good desire to  
bee where time passeth not  
at all.

3 That which wee call life

is a kind of death, because it makes vs to die: but that which wee count death, is in the verie sequels a verie birth day of life: For that indeed it makes vs to liue. There is a death, which some call mortall sinne, and this is the death of the Soule, which death wee should all feare. There is also a moderate feare of the other death, which is profitable to withdraue vs from the allurements of euill. But so to feare it, as if it were the vtter ruine and ouerthrow of al our being, we need not, we ought not.

4 When Saint Paule, spake of the vnconquerable sayth, which was his stay, and the stay of all them, whose hope was in Christ: Wee (saith the Apostle) knowe, that if this earthly house of our Tabernacle bee destroyed, wee haue a building, not made with hands, but giuen of God, eternall in the Heauens. As if hee would tell

2. Cor. 5. 1

the persecutoꝝ of his time, that miseries foꝛ a moment could not dismay them, the perishing of the outward man could not daunt them, noꝛ present death could not discourage them, foꝛ they knew their habitations was in heauen, and themselues incorporated Citizens into that Ierusalem, which is aboue.

5 A heathen man could say, Degeneres animos timor arguit, this abiect feare is farre dissident frō a generous offspring: hee that feares death, sayeth Plato, is either φιλοσωματος, φιλοκτηματος, οἱ φιλοπριμοι, a lou-  
uer of the bodie, of riches, oꝛ at least of honour, without all doubt a Philosopher oꝛ lou-  
er of wisdom hee is not. But Salomon saith, The iust man is as a Lion of whome the Naturalist writeth, that he is of such courage, as being fiercely pursued, hee will neuer once alter his gate, thought he die foꝛ it.

*Pla. in  
Phed.*

With

With what constancie answered the second of these seven brethren, who all yielded up manfully themselves to torment, for the maintenance of the law of God: Thou O king takest these our liues from vs, but the King of Heauen shall raise vs vp in the resurrection of euerlasting life. The Philosopher might say *παντὸς τοῦ θανάτου φοβερότατον*, that is; of things terrible, none more then Death. But it is otherwise with Christians. Tertullian tolde the persecutors of his time, that their crueltie did but open a doore to Gods distressed people, whereby they might enter the sooner into a state of glorie: and therefore death was very acceptable to them.

6 why should I feare (saith the Prophet) in the euill day, As if Dauid sawe no cause of dreading death, howsoeuer nature may beginne to tremble at

2 Mac. 7. 9

Aris. Eth.  
lib. 3.

Ter. in apo

Psal. 40. 9

*Hier. de  
Vit. Hilar.*

the mention thereof. Hilarion could not but wonder his soule should be so loath to depart, after he had serued God, & God him so many yeares. Consider death, as in it selfe, and so naturally we feare it. Consider death as a meane to bring vs vnto Christ, willingly we may embrace it.

*Ge. 25. 48*

7 When Iacob sawe the charpots of Egypt, and thereby perceyued his son Ioseph was aliue, his fainting spirits renewed, saying, I will go see him before I die. When sayth death bring vs many testimonies, our Ioseph lieth, the Christian soule may recomfozt her selfe in her pangues and say, Moriar videam: In the name of God, to see him, let me die. Peradventure it holdes in this, sayth S. Austen, Non videbit me homo & viuet: Man shall not see me & liue: while to see thee let me die Lord.

8 Now for these corrupt-

ble bodies, they take no damage at all by death. It is no harme to the seede, though it hath for the time, a little earth harrowed or raked ouer it, it shall spring againe and flourish, and bring forth fruit in due season. And no hurt is it to these our bodies to be cast into the ground: being sown in weaknesse, they shal rise againe in power, being sown naturall bodies, they rise againe bodies spirituall, being sown in dishonour, they rise againe in glorie.

9 The keeping greene of Noahs Oliue tree vnder the floud; The budding againe of Aarons rod; The deliuerance of Ionas from the depth of the sea; The voyce that calleth, come againe ye children of men; The hope of Iob, that he should see God, with no other, but with the selfe same eyes; The prophesie of Ezechiel, vnto the dry bones that should come, as ad

1. Cor. 15.  
24

Nũ. 17. 8.  
Ion. 2. 10.  
Psal. 90. 3  
Iob. 29. 23  
Ecc. 37. 7

os, bone to bone, may stirre by  
in vs a ioyfull hope, and cheere  
our pensive souls against al the  
feares and terrozs of death.

But the resurrection of our  
Saviour Christ, that is the  
comfozt of all comfozts, Vox  
Christi, vox Christianorum: The  
voice of Christ, is by Christ,  
the boyce of Christians, sayth  
S. Austen, Death, where is thy  
sting? Hell where is thy victory?  
First, he speaks as challenger,  
Mors ero, mors tua, O death I  
will bee thy death: then as a  
conquerour, Mors vbi aculeus:  
Death where is thy sting?  
Which interrogation assumeth  
an absolute negation. Now  
death thou hast no sting, o  
death, thou art now no death,  
because I haue a resurrection  
to life.

And thus Christ triumphed  
ouer the strongest holdes of  
the enemye, to shew we are de-  
liuered from hel and death: and  
this comfozt take wee by those

Ho. 13. 14

1. Cor. 15.

diuine articles of our Creede,  
which shew his disension, and  
resurrection..

As Christ was the cause ef-  
ficient. so was he also a figure  
of the resurrection. He rising,  
we all arise: As one cast into a  
riuer, if the head keepe aboue wa-  
ter, the whole body is in safety.

10 Of a more powerfull  
cause, there is a more powerfull  
effect. Epiphanius sayth, Adam  
was buried in Caluarie, where  
Christ was crucified, wher the  
effect of Christes bloud distil-  
ling from his blessed bodie.  
might say, Surge qui dormis,  
Arise thou that sleepest. If the  
sinne of Adam, who was a li-  
ning soule, was the cause that  
death reigned ouer all, much  
more the resurrection of Christ,  
who was a quickening spirit,  
shalbe of power to raise vp all,  
that beleue to the hope of e-  
uerlasting life.

Wherefore, what greater  
may then to bee able to knowe  
him,

*Epiph. li. i  
tom. 3.*

*Phil. 3. 10*

*Dan. 12.*

*Joan. 11. 2*

43.

him, as the Apostle speaketh,  
 ἡ δύναμις τῆς ἀνάστασης  
 And the power of this resurrec-  
 tion. Christ as in dying sheweth  
 what wee should suffer : so in  
 rising from death, what wee  
 should hope : To wit, that all  
 the bones in Golgatha, shall  
 rise; and those that sleepe in the  
 dust of the earth, shall  
 wake.

Wherefore though Death do  
 swallow vs vp, as the Whale  
 did Ionas, bind vs as the Phi-  
 listines did Sampson, seale the  
 Sepulchre vpon vs, as the  
 Jewes did vpon our Lord Je-  
 sus: yet we shall come forth, and  
 breake the bandes, as the bird  
 out of the snare. The snare is  
 broken, and we are deliuered.

11 They may well feare  
 death, saith Saint Cyprian, that  
 haue no faith in Christ: but for  
 those who are members of that  
 head who vanquished the po-  
 wer of Hell and Death, Death  
 is to them aduantage, and a gen-

tle guide, that brings them home to everlasting rest. Hence is it, that dying they are sayde since Christs resurrection, who rising, rayled vs with himselfe, Christ rising, sayth S. Austen, it sheweth Christians what they shall doe to fall a sleepe. They that fall a sleepe in Jesus, saith the Apostle, they lay them downe and take their rest and God it is that makes them dwell in everlasting safetie.

We are not wont to feare to fall a sleepe, for sleepe is a refreshing after wearisome labors. The painefull labouring man, after his dayes worke ended, sleepes often more quietly then Diues in his marble pallace, on his bed of Iuoy, where he tosseth and tumbleth: hee sleepes not quietly, eyther in life or death, and of such is that verified, *O mors quam amara*, O death how bitter is thy remembrance: what a sorrowfull day is this to carelesse Anners,

1. The. 4.

13.

when

when iustice shall set such a  
fine vpon them as they are  
other but decayed men for euer.

*Wis. 5.8.*

12 Having wearied them-  
selues, saith the wiseman in the  
way of wickednesse, they shall  
crie out, what hath pride pro-  
fited vs, or the pompe of riches  
brought vs, after all our sturme  
we are neuer the neare.

Surely by this barre & light  
land, after all our druggery  
yelds no other but a croppe of  
cares, trouble, feare, & vexation  
of mind. When those that haue  
laboured in the vineyard, and  
haue been often in watching, in  
fasting often passed many sleep-  
lesse nights, and restlesse dayes,  
these rest from their labours,  
and fall a sleepe to rise againe  
with their bodies, when the  
Sonne of righteousness shall  
appeare in everlasting glorie.  
Of these the Apostle saith, I  
would not haue you sorrow, as  
men without hope, for those that  
are a sleepe. How acceptable

*2. Cor. 11.*

there

therefore may death be, when  
in dying mee sleepe, and in slee-  
ping wee rest from all the tra-  
uails of a toylefome life, to liue  
in ioye, to rest for euer.

13 Againe, whereas death is  
a tribute, wee must all pay ho-  
mage: *Fiat voluntarium quod  
futurum est necessarium, & offe-  
ramus Deo pro munere, quod  
pro debito tenemur reddere.* Let  
vs make that voluntary, which  
is necessary, and paye it to  
God as a gift, which wee stand  
bound to pay as a due debt.  
Had we no farther hope, then  
onely to attaine a state tempo-  
rall, we might feare indeede,  
because when wee die all our  
happinesse shall dye with vs:  
but when God made man of  
the dust of the ground, God,  
breathed into him the breath of  
life, and man was made a li-  
uing soule, therfore not a dying  
soule.

14 Cesar writeth, that the  
bare opinion of the Druides,

*Chrysost.  
Homil. 10  
in Math.*

*Gen. 2. 7.*

*Cal. 6. de  
Bel. Gal.*

Who

who taught that the soules had  
a continuance after the separa-  
tion from these bodies: it made  
many of their followers hardy  
in great attempts, and abated  
in most the feare of death.  
Cyrus himselfe could say but  
his children, when hee was ready  
to die: Thinke not dear children,  
that I shall be no where or nothing.

If a bare supposall of a future  
being coulde so much availe  
against the feare of death, what  
dorthfaith effect? I warrant  
vs by good evidence, the testator  
is dead, the inheritance is good  
in law to set in peaceable posses-  
sion of an inheritance to come,  
so sure confirmed? O happy  
Christians, that haue so good hope  
of happinesse: Thy dead  
shall arise, with my body, awake  
& sing yee that dwell in the dead.

Es 426. 19

Gen. 12. 4

15 If Abraham the faithfull  
Patriarke left his owne coun-  
trei and kindred at the com-

mandement of Almighty God and went into a strange lande, how willingly should we leaue this countrey, wherein wee are onely strangers and go where we haue our own home and abode for euer.

This was the resolution of Saint Ambrose; who neither loathed life, nor feared to die, because saith he, we haue a good Lord. This was the faith of Simeon, who hauing seene Christ, prayed to depart in peace. This was S. Pauls gaine, when he said, To die is to me aduantage, because this passage was a dissolution, and this dissolution was to be freed from the prison of the bodie, and this freeing from the body, was to bee at liberty with Christ. Seeing therefore that death it selfe being duellie considered, should nothing at all dismay vs, then much lesse may the only meditation thereof

*Possidonis  
in 611.*

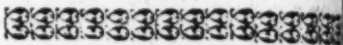
*August.  
Luc. 2. 29.*

*Phi. 1. 21.*

Ro. 8. 35

1, Pet. 1. 3

16 The more we meditate  
of death the lesse we feare it  
the lesse we feare it, the more  
faith haue we. What shall se-  
parate vs from the loue of God  
that is in Christ? shall tribulation  
or anguish? shall life or death?  
Blessed be God, sayeth S. peter  
who hath begotten vs a liuely  
hope of the resurrection.



### The seuenth Chapter.

That the afflictions of minde,  
which are incident in the life  
of man, may moue him to a  
Meditation of his end.



Alomon, whom  
GOD for wisde-  
dome chose to be  
as it were a fore-  
man of a greater  
Enquest, to make enquire of  
the state of the world; to come

foorth

foorth to speake for all, his  
conscience of all, hauing seene  
and experienced the nature  
of thinges vnder the Sunne:  
preludes by his verditte of all  
as thus, All is vanitie & vexatiō  
of mind. This is in briebe the  
condition of all in generall, re-  
corded for posterity, All is va-  
nity.

*Ecc. 2:11*

2 The rich discontented in ho-  
nors, the poore languishing in  
griefe, the learned full of rest-  
lesse labors, for might not the  
learned Fathers haue wel said  
as the lampes of the Temple,  
Aliis seruiamus, nos consumimus  
we serue other, and consume  
our selues?

All of what estate soeuer  
subiect vnto troubles and vex-  
ations of mind: As if Salomon  
should haue said, you may look  
for no other all is vexation. I  
will tell you what you shal find  
of the world, delight in it as  
long as you will, All is va-  
nity.

3 Small

Job. 15. 19

3 Small cause had the Israelites to care for their continuance amongst the Taske-masters of Egypt, and as small cause have any to desire to live in this world: as in a wilderness amongst many wolves we know Christ our Saviour hath tolde vs, that being in the world, wee are not of the world.

Here wee may not looke for perfect rest of body, or all contentment of mind, and therefore to meditate of deliuerance may be some refreshing to the distressed soule, who may pour out her complaintes, saying, Would to God that day might once shine, when I shall see my redeemer. When I shall come where is peace, within and without, when I shall appear before the presence of God with ioy, and bee no more oppressed with griefes, disturbed with cares, molested with thoughts, but live and rest for ever. So

is the lot of our estate present, to be borne, to sorrow, to die.

4 What comfort can a man reape, or what quiet should hee take, where want is miserable, plentifull of perill. which way soeuer we cast our eies, we find cause of complaint, that we may well count laughter error, saying, *Quid inanis?* Why art thou so mad? and subscribe to that of the Prophet. Lord, thy terrors haue I suffered from my youth vpwarde with a troubled minde, *Iustus non eruit &bi sult nisi perueniat &bi falli, offendit, mors non possit.* The iust man sayeth S. Austen, liues not where he would, vntill hee come where hee cannot bee deceiued offended, die.

*Eccles. 2. 2*

*Psal. 88.*

13.

*Aug. de ciuit. de. lib*

14. chap.

25

5 Having then so little cause to ioy in this life, where there is so small occasion offered, to make vs reioyce: where the mind is so inuested with cares, molested with griefes, annoied with paine. we may recounte

With

*Gen. 8. 4.**Ge. 19. 17*

With our selues the happinesse  
of them, who after the stormes  
of this troublefome sea haue  
cast anker in their safest roade.

6 Noah had much molesta-  
tion in the olde world, hee had  
the waters swelling vnder  
him, the heauens darke and  
gloomy ouer him. At last the  
Arke stayed vppon the moun-  
taines of Ararat, and then was  
Noah a glad man.

Lot was grieved amongst the  
wickedfull Sodomites, at last  
God sent his Angels to take  
him cleane away.

Elias mourned for a time,  
sat vnder a Iuniper tree, sent  
vp his sighes to heauen at last  
came the chariot, and then there  
was no more lelabell to perse-  
cute him, no more false Pro-  
phetes to band themselves a-  
gainst him.

The Saintes vnder the  
Altar may for a time cry, How  
long Lorde Iesus: after a  
little more suffering, their dis-

grac

grace shall be turned into glozy  
their moznefull teares into a  
gladsome triumph.

7 Why art thou so vexed, O  
my soule, and why art thou so  
disquieted within me? O put thy  
trust in God. In the multitude of  
the sorrowes (sayeth the same  
Prophet) that were in my hart,  
thy comfortes (Lord) haue re-  
freshed my soule. Thereby  
shewing, that as the world had  
a multitude of sorrowes to af-  
flict his heart, so God hath a  
multitude of comfortes to re-  
fresh his hart amidst a sea of  
sorrowes. As our sufferings in  
Christ do abound, so our conso-  
lations also in Christ do abound  
too saith S. Paule.

8 Our Sauour knowing  
that his Apostles should haue  
many and greate discom-  
fortes too in the world, promi-  
seth to send them after his as-  
cension vpp into heauen an o-  
ther Comforter: an other Com-  
forter, for his presence was their

*Pf. 42. 11.*

*2. Cor. 1*

*Isa. 14. 16*

cōfort for þ time p̄sēt, & after  
ward in their deepest prisons  
they shoulde haue the holy  
Ghost their fellow prisoner, &  
howsoeuer the world did out-  
wardly annoy them, yet they  
should inwardly haue a com-  
forter to make them reioyce in  
their sufferinges and after  
to reioyce for euer.

Rom. 8. 31

S. Chrysostome vpon the  
of the Apostle, Si Deus nobis  
cum, quis contra nos, God  
be on our side, who can  
be against vs: yea rather, said  
he, quis nō cōtra nos? Who  
gainst vs?, nay who is not  
gainst vs if god be with vs: how-  
soeuer they are against  
they shall not preuaile, or long  
trouble vs, God is a rewarder  
of patience, and death the  
her of paine.

9 Now therefore though the  
burden be heauy, yet a light-  
nes it is to remember the  
is not long.

10 When the apprentice

to minde that his yeares of  
covenant will now shortly ex-  
pire, and that then he shall haue  
his freedome confirmed, the re-  
membzance hereof maketh ma-  
ny laborsome woꝝkes seeme  
moze light, and lesse grievous  
vnto him.

The poore Traueller in  
thinking of his Inne, goes on  
moze chearefully towards the  
ende of his painefull iourney.  
The bondman in calling to  
minde the yeare of Iubile, is  
wont with moze patience,  
to passe through the yeares of  
bondage. Now then amidst  
the sundry sorowes incident  
vnto the state of man, and our  
condition here, a meditation of  
our ende, may much mitigate,  
if not altogether take away the  
greatest sorowes of all.

Many are the troubles of the  
righteous, but the Lord deliue-  
reth them out of all: And ta-  
keth troubles eyther from them  
oz them from troubles.

*Ps. 32. 19.*

Great are their trials : but saluation will one day make amends, when they shall haue all teares wiped from their eyes and their rewarde by so much the more ioyous by how much the course of their life hath bene grieuous vnto them.

II Seeing therefore, that on euery side we haue such a great occasion, to passe the dayes of this wearisome Pilgrimage in anxietie and perplexenesse of mind, may wee not thinke them thrice blessed, who are now landed on the shoar of perfect security, and deliuered from the burden of so toylefom a labour, to be when are no teares, and why there is no cause of teares, no trouble for that there is no cause of trouble.

May we not thinke them happy men, who are gone from a shadow of life, to true life in selfe, from darkenesse to

light

light,  
men  
be ref  
to mi  
one d  
freed  
these  
Wel  
as I  
sider  
this  
may  
of p  
the f  
and  
A v  
thro  
seau  
red  
est.  
with  
the  
nor  
affl  
ma  
Ad

light, from trouble to rest, from men to God? May wee not be refreshed, I say, in calling to mind that this battaile will one day be at an end, and wee freed from the throwes of all these bitter calamities.

Well may wee weep & mourne as Iob and Ieremie did in consideration of our entrance, into this vale of teares, and often may wee muse with gladnesse of y<sup>e</sup> time of our departure frō the same. After all sorrowes, and those threatning voyces: A voyce will come from the throane, when the viall of the seauenth Aungell shall be powdered out and will say, Factum est. Now all is done.

*Ap. 16. 17*

Though God doe beginne with, Affixi te, I haue afflicted thee, hee will surely end with non affligam te amplius, I will afflict thee no more.

12 Consider we the state of man from the berie beginning Adam besides his continuall

travell in the ca th the remem  
brance of his felicity lost could  
not be but irkesome vnto him  
he hath but two sons, & one is  
taken away by death, Abel is  
the flower of his age, Noah  
lives long, and what with his  
sorrowes in the world, the  
comming of the floud the mee-  
king of his sonne, we finde  
his life moze bitter then a hun-  
dered deathes, so to suffer is  
not our lot alone.

Ge. 22. 17

First God called Abraham  
Ad tentationem fidei, to a tryal  
of his faith, and after, Ad be-  
nedictionem pro fide. to a ble-  
sing for his faith, because thou  
hast endured by faith, in  
blessing, I will  
blesse thee.

Th

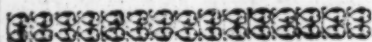
333

That  
also  
thin  
en



han  
bee  
wh  
don  
mo  
del  
Ge  
tio  
cy  
din

is



## The Eight Chapter.

That the griefs of the body may  
also moue vs to enter into  
this serious meditation of our  
end.



When the Pro-  
phet Daniel saw  
what was, and  
in all likely hooe  
(vnlesse God set  
to his helping  
hand in time) what still would  
bee the estate of the people,  
while they were in the thral-  
dome of Babilon, hee thought  
more and more of his and their  
deliuerance, and besought  
God, to looke vpon the desola-  
tion of his people, to shew mer-  
cy for his mercies sake, in rid-  
ding them from all.

When wee see and feele what  
is, and still will bee the con=

*Da 9. 18.*

dition of this our Babilon: griefes of body, and afflictions of munde, wee may in our highest deuotion to God, call to mind the time of our dissolution, and our good deliuerie from all. Yea, we may consider, that ~~there~~ will come a day, when the ~~these~~ crased bodies: subiect to generall infirmities, as the heade to megrimmes, the Lungges to suffocations, the Joyntes to growres, the stronger partes themselves to conuulsions: when these bodies I say which haue holpen to beare the burthen of the daye, shall with the happy soule liue together, and reioyce together.

2 In the meane season wee may remember in all these infirmities, that of the Prophet, The Lord will not faile his people, neyther will hee forsake his inheritance. Dauid, knew it was Gods manner to trie his seruants, and therefore in his afflictions made this protesta-

*Orig pri.  
archo. 11. 3*

*Psa. 94. 4.*

tion of himselfe, and them,  
though all this come vpon vs,  
yet will not wee forsake thee.

3 It is our Isaaks vse, first  
to feele vs by tribulation, and  
then to blesse vs: by these in-  
firmities of the body, wee may  
consider Gods feeling. Now  
after we haue suffered a little,  
then Take a blessing my sonne.

4 Though the winde blowe  
cold, yet doth it cleanse the good  
graine, though the fire burne  
hoate, yet doth it purifie the  
best gold. Afflictions as they  
are παθήματα, so are they also  
μαθήματα, both sufferings &  
instructions. For these affli-  
ctions doe often cause an bitter  
contempt of all worldly pleasure  
humblenes of mind, penitency  
and sorrow of heart, for sinnes  
passed, and a more heede fulnes  
for the time to come.

By this means vnto the faith-  
full Acknesse is a Phisition,  
& quæ contristant, & quæ non  
contristant in bonum mutat:

*Psal. 124.*  
18

*Ge. 27. 23*

*Chryso. sup  
ca. 50. Gen*

*Psal. 137,  
1. 2.*

both things that make them  
sorrowfull, and those that doe  
not, God turneth all to their  
good, saith S. Chrysostome.

5 In the hundredth and sea-  
uen and thirtieth Psalm, the  
peoples captiuitie is thus men-  
tioned. Super flumina Babilo-  
nis, by the waters of Babilon,  
wee sate downe and wept in  
the verse following. As for our  
Harpes, we hanged them vp vp-  
on the trees that are there nigh.  
We sate downe, a token of their  
humilitie: and wept, a signe of  
sorrow and penitencie: as for  
our Harpes wee hanged them  
vp, which shewed they were  
now verie farre from mirth  
and melodie. But heare wee  
make with a question worth  
asking, if sinne and transgressi-  
on were the cause y Adam had  
sorrow in the fruit of the earth  
& Eue sorrow in the fruit of the  
wombe, nay that death was in-  
flicted as a punishment vpon  
them and theirs, how is it that  
the punishment of sin by Christ

now

now  
and b  
shew  
this t  
gians  
mets  
are E  
bele  
effect  
6  
was  
foze  
much  
who  
adue  
by h  
othe  
rem  
7  
the  
are i  
ofte  
the  
S. I  
shet  
the  
the  
may

now taken away, both sorrow  
and death still remaine: I wil  
shew you, saith S. Austen, how  
this holdeth; against the Pela-  
gians: First, these were punish-  
ments for sinners, but now they  
are Exercitia fidelium, exercises of  
belieuers, and so were they in  
effect in all ages.

6 All the life of Salomon  
was full of prosperitie: & there-  
foze we find, that Salomon did  
much forget God: but the  
whole life of Dauid had much  
aduerſitie, and therefore we see  
by his penitentiall Psalmes, &  
others, that Dauid did much  
remember God.

7 These chastisements of  
the bodie in particular, as they  
are in the consequent, meanes  
oftentimes of our good (for  
the worse part of man, sayth  
S. Ierome, is sometimes puni-  
shed, which is the bodie, that  
the better part of man, to wit,  
the soule, in the day of iudgment,  
may be saued, so are they in the

cause,

*August. de  
remis. pec-  
cat. cont.  
Pelagi.*

*Hier. cont.  
Iustin.*

cause, effects of Gods loue. for though he be at times a chastening father yet a father, though a launching Whistion, yet a Whistion: and therfore one that loues, and that cures. We neede no more, but lay open our griefes, and let him alone with the saluing, who sees chastisements somtimes are as necessarie for the soule, as medicines are for the bodie, who knowes better then our selues, how best to doe vs good.

8 Wherfore though affliction be hard digestion to the naturall man, though the potion bee sharpe, yet it is his, whose intent is to procure health. *Apo. 3. 19.* Quos amo castigo, whome I loue I chastise, sayth Christ vnto his, whose loue in chastening we may not refuse.

Chrysostome could say, Magna tentatio non tentari, A great temptation is it, not to bee tempted at all.

9 Iob was a righteous

man,

man, by the testimonie of him, whose testimonie was most true. What saist thou to my seru-  
uant Iob, an vpright & iust man,  
one that feareth God? The next  
newes we heare of him, Iob is  
afflicted in bodie, from the  
crowne of the head, to the soule  
of the foote. You haue heard  
(saith Saint Iames) of the pati-  
ence of Iob, And what end God  
made with him. The holy man  
was tempted, that when we  
are tried, to teach vs what we  
should doe.

*Iob. 1.8.*

*Iam. 5.11*

IO S. Ierome hauing read the  
life and death of Hilarion, who  
after hee had lined religiously,  
died most christianly, said well  
Hilarion shall be the champion,  
whome I will follow. If Saint  
Ierome could say, Hilarion  
should be the champion whom  
I will followe, if chaste men  
may say, Ioseph shall bee the  
champion whome we will fol-  
low, then may afflicted men  
say for true patience, Iob shalbe

the

*Tob.2.10.*

the champion whom wee will follow. Toby after that deed of mercie, in burying the dead, was accepted of God, the next tydings we heare of Toby, is, the holy man Toby is stricken blind.

*Hester. 4.*

11 To suffer some chastisements, we may bee content for respecting our sinnes, God by these afflictions doth lay but a soft hand vpon vs. Hester said, Peccauimus contra Dominum ideo punit nos. We haue sinned against the Lord, therfore a punishment is come vpon vs.

*Chrysostom  
7. Epist. ad  
Heb.*

It was an ancient Fathers prayer, Domine hic vire, hic sece, vt in posterum sanes, Lord here seare & cut mee, that thou maist heale mee for the time to come. Better to suffer here then hereafter. Non respicias (saith Chrysostome) quod via est aspera, sed quo ducit, Respect not so much that the way is painful, as that the end thereof is pleasant.

12 When S. Iohn asked the

Ange

Angell what they were that appeared in long white garments, with Palmes in their hands: the Angell answered, These are those that came out of manie tribulations in the world. To shew after the stormes of a troublesome life, they beare Palmes, and weare crownes, in token of euerlasting triumph.

13 There is a threefold consideration that may moue in vs matter of Meditation to this effect. The first, Quid fuimus, what wee once were: The second, Quid sumus, what wee now are: The third, Quid erimus, what after a short space, we shall be; what we once were, is shewed by that of Eldras, O Adam (saith he) what hast thou done? When Adam fell, wee all fell. If the estate of man had beene without sinne, mans estate had beene as the Angels in heauen. Salomon in his princely seate, was clothed in

great

*Apo. 7. 14*

*2. Esdr. 7.*

great royaltie, and yet Salomon in all his royaltie, was not clothed like the Lillies of the field. But neither Salomon in al his royaltie, nor the Lillies of the field, were euer so clothed, as was Adam befoze hee lost the clothing of innocencie. O hap-  
pie Adam, if Adam had well considered so much.

*Agg. 2. 4*

14 Wherefoze as the people in the time of the Prophet Aggee, beholding the forme of the temple, how farre inferiour it was vnto the former glorie thereof, might well sorrow, when they saw the one, & remembred the other. In like maner, when wee call to mind the state of innocencie, wherein God made all things for man, and man for himselfe, (in that wonderfull excellencie) placed him in Paradise, a Garden of all delights, subiect neither to griefe of bodie, or vexation of mind. Wee cannot but with some sorrow for sin, wherewith

*We*

we sh  
ance,  
Anne  
that  
first  
we o  
I  
ratio  
now  
this  
our  
bles  
no s  
but  
muc  
crof  
abo  
moo  
tha  
sha  
die  
ua  
th  
ag  
ce  
ri  
of

we should euer be at better desig-  
 nance, remembryng our losse by  
 sinne, bethynke our selues of  
 that former felicitie, and in the  
 first place, Quid fuimus, what  
 we once were.

15 For the second conside-  
 ration, Quid sumus, what wee  
 now are, even sojourners in  
 this vale of teares, exiles from  
 our native home, where trou-  
 bles come like Iobs messengers,  
 no sooner one hath told his tale  
 but another steps in, to say as  
 much: where men are beset with  
 crosses and calamities round  
 about, the feeling whereof may  
 moue vs to breake forth into  
 that desire of the Apostle, Who  
 shall deliuer vs from these bo-  
 dies of death:

Ro. 17.24

16 Cato the wise, a heathen  
 man could tell his Schollers,  
 that were he offered to be yong  
 againe, he would in no case ac-  
 cept of such an offer: for so wea-  
 risome counted he the condition  
 of his estate present.

*Phil. 3. 21*

17 For that future state, Quid erimus, what we shal be, when these drossie bodies shall be changed, and made like the glorious bodie of the Sonne of God, to which bodies God in mercie saith, as sometimes vnto Abraham, For Ismael I will blesse him also: so of these bodies in their resurrection, though as Ismael, they are not so free borne as Isaacke the Soule, yet shall they haue a blessing too.

*Pro. 13. 42*

18 A Christian remembrance hereof dooth make vs desire with longing, a perfection elsewhere. Hope (saith Salomon) that is deferred, doth afflict the mind.

In the meane season, considering that, Nihil iucundum nisi in iucundo illo loco, Nothing is in deede ioyfull but in that place of ioy. It may make vs the more chearefully to passe ouer the greatest gricfes of bodie, and afflictions of

mind

minde whatsoeuer, which afflictions in this life are testimonies of Gods loue, but in the life to come, signes of his iustice.

19 It is the went of fathers, to holde in their owne chuldren, when they suffer the chuldren of bondinen, to goe loosely as they list. God that keepes an inheritanc for his, after his rodde in correcting, he hath a staffe of stay and comfort.

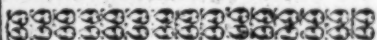
Wherefore, wee may reckon these trialles as harbingers to warne vs befoze hand of deathes comming, as testimonies of Gods care ouer vs, as medicines to cure our woundes, as occasions to inbre our patience, as moeues to incense our fayth, as meanes to procure our good, and last of all, as Schoolemaisters towarde our ende, to teach vs this lesson of learning to Die.

*Hieron, de  
Consol. in  
aduers.*

If God (saith S. Ierome) had promised vs all peace and quiet, both in this world, & in the world to come, then our troubles here might amaze vs, and make vs doubt of our future rest: but finding by prooffe, the manifold tribulations of this life present, we may expect with comfort, the promise of the time to come.

20 If a Heathen man could say, when hee sawe a suddaine shipwracke of all his worldly wealth, all lost in a moment; Wel Fortane, I see thy intent, thou wouldest haue mee bee a Philosopher: how much more may the Christian man say, after the many and manifold afflictions in mind and bodie: Well I see that God woulde haue me euen to become religious, and to enter into a meditation of the life that is freed of all: for departing this world vnto God, we cease to grieue, we cease to sorrow, we cease to sinne.

The



## The Ninth Chapter.

How much it concerneth euerie  
one in time of health, to pre-  
pare himselfe for the day of  
his dissolution,



Seeing that our  
good or bad e-  
state in the life  
to come, depēds  
much vpon the  
qualitie or con-

dition of the life present: (for  
where the tree falleth there it ly-  
eth) and our passage in order  
is, from the life of grace, vnto  
the life of glozie: they see but  
little, that perceiue not howe  
greatly it concerneth euerie  
Christiā in time of best heal'h.  
while hee hath yet day before  
him, to set forward in a prou-  
ident course: that so in the coole  
of the euening, he may arrine at

*Ecccl. 11.3*

the

the port of euerlasting rest, To  
bee alwayes fearefull, alwayes  
watchfull, alwayes heedfull.

Salomon tels vs, the Ant by  
instinct of nature, remembers  
it will not be alwayes summer.  
Jeremie tels vs, the Crane and  
the Storke thinke of another  
season to come.

2 The dayes of man are but  
short, his time vncertaine, that  
little moment we haue, to pro-  
uide for a state of all continu-  
ance, and gain eternitie in, is run  
ouer before we are aware; Gods  
mercie in giuing vs time and  
grace, passeth along as a plea-  
sant riuer: if we stop the course  
thereof, by our continuance in  
sinne, it will arise high and turne  
into iustice, beare downe by  
force, and overthrow our surest  
repose in this world.

3 That which once and ne-  
uer but once is done, should be  
aduisedly begun, carefully pro-  
secuted, and most seriously la-  
boured with all industrie vnto

the

the ende: wee sleepe with our cause, & we rise with our sause, as S. Austen speaketh.

4 It is the counsell of the holy Ghost: Do good while ye haue time. The place of making attonement with our aduersarie, is while we are in the way. No preparing oyle in our Lampes, no entring with the Bridegroom: no running, no crowning. For a sure rule is it with God, Do well, and haue well. Liue the life of the righteous, and die the death of the righteous.

5 If any aske (sayth Lactantius) whether death be good or euill, my answere is, Looke vnto the condition of the life precedent, which if it bee passed ouer in vertue, O well is thee, and happie shalt thou be: if otherwise, the case is altered. Mors peccatorum pessima, the death of sinners is worst of all. For why, they passe ouer their dayes, sayth Iob, in great iolli-

*Gal. 6. 10.*

*Mat. 5. 25*

*Mat. 25. 8*

*Lact. li. 6*

*Pf. 34. 22.*

*Iob. 21. 13*

tie,

1. Cor. 9.

25

tie. and suddenly fall into a sea of miseries.

Because wee knowe not the day, we should watch euery day: because we know not the houre, we should watch euery houre. We see that in matters of waight, foresight and deliberation is woont to bring them better to passe. Those that turne for a corruptible crown, saith the apostle, abstain from all things, but we for an vncorruptible. The husbandman will take his season, the souldiour will watch his fittest time to assault the enemy, euery one will cast the best way to compasse the businesse hee hath in hande: and shall the Christian man bee altogether carelesse and negligent in preparing himselfe for his departure? God forbid Should hee not turne to God? But when the fauour of God is turned from him, should he put off a matter of so great waight, as

his

his conuerſion is, vntill the laſt extremities it is no ſafe courſe ſo to doe, when the infirmities of the bodie in the patient, and griefes of minde, make him vnfit for ſo needfull a charge hee hath at theſe times to diſpoſe, when by reaſon of paine, hee is neither for the moſt part willing nor able to order aright his conuerſion to God, then and not before to thinke of the welfare of his ſoule? Is this well? No certainly. It is the Wiſemans wiſe counſell, Ante languorem adhibe medicinam, ante iudicium interroga teipſum. Before thy languiſhing griefe, conſult of the medicine, before iudgement examine thy ſelfe. Abigail ſhewed her ſelfe a prouident woman, who went before and pacified Dauids wrath, and ſo prevented imminent dangers.

6 The Prophet Dauid expreſſing the prouident care, and carefull prouidence of an holy

*Pſal. 33. 6*

man, sayth, Orabit ad te in tempore oportuno. Hee shall pray vnto thee in a time convenient, or remember thee O Lord, in a time when thou mayst be found.

The seruants that said in their hearts, the master doth deferre his comming, the master of those seruants shal come in a time they thinke not of, and giue them their portion where shall bee weeping and gnashing of teeth. But happy are those seruants, who attende his returne: these are those that sometymes looke forth, like as Abraham at the entrance of the Tabernacle: these are those, who haue their loynes girt, their lampes burning, Oyle readie: these are those that waite with the wise Virgins, for the Bridegroomes returne: these are those, whom their Lord shall finde sic facientes, so doing, and therefore make them ru-

lers ouer much, Take them by the handes, and bring them to the participation of euerlasting ioy.

To conclude, these are those who are euer readie (saith Beda) whether the great Lorde knocke, or come, Pulsat, cum per ægritudines ostendit mortem vicinam, venit, cum ad iudicium apparet, hee knocketh when by sicknesses hee sheweth death is neare, he comes when hee appears to pronounc iudgement.

7 That men would with carefulnesse prepare themselves in time, while they are their owne men, they shall one day finde the benefite of this carefulnesse.

8 To him that passeth through darke places, one light carried befoze him, will doe him more good, then many þ are brought after. For him that vndertaketh a long iourney, aduise befoze hād wil stand him in stead.

*Vener.*

*Bed. in. Lu*

For this spirituall voyage, the bow of the Prophet should be the bowe and resolution of enery particular man, by the assistance of Gods grace, *Diri custodiam vias meas*, I sayd, I will take heed vnto my wayes. A religious preparation in time, wou'd do men more good then they are aware, happie are they that seeke the Lorde while hee may bee founde for there wil come, a non noui vos, I know you not, for them that come to buy when the market is done.

9 Christ wept for the men of Ierusalem, which would not weepe for themselves, and all was because they knewe not the things that did belong vnto their peace.

Antiochus after his manie iniuries offered vnto the people of the Jewes, and vnto the Temple of God it selfe, taking sacrilegiousslie from thence the ornaments appoin-

*Lu. 29. 41*

*1. Mach. 6*

*12. 13,*

red for Gods seruice, when the Lord called him to answere the cause at his owne consistorie, he could then wish he had neuer medled with sacred goodes onely consecrated ad pios vsus, to Church to godly bles.

When Pharaio saw the Sea ready to swallow him, he could then no doubt be sorry, that euer he had wronged poore innocents, and oppzessed Gods owne portion. When sleepe is gone from their eyes. When rather extremitie of griefe then true sorrow doth rake out a little sicke repentance from the most careless of all, when rest is departed from their tossed beds, then many may wish, that they had vsed lesse oppzession then they haue, that they had fasted often with the Apostle, prayed with Daniel, wept with Marie Magdalen, liued in meane estate, and so haue feared God, rather then to haue enjoyed the pleasures of Sinne for a season,

2 Cor. 11.

27

Da. 9. 21.

Luc. 7. 38

which they finde to bee full of bitternesse at the last. These things should be considered in time, and here is the time.

*Pro. 1. 18.*

10 They shall seeke me (saith Wisdome, speaking of negligent sinners) but they shall not finde mee, and why? because they seeke when it is too late. The foolish virgins may call. Lord. Lord: but when the Bridegroom is past, and that rinde countenance of Christ turned away, the wofull plight of these virgins shalbe such, as it were enough to breake their hearts: with sorrow, and such sorrow, which shal neuer cease to wound their most distressed soules, being in that distressed case, where they endure a dying life, a lyuing death, which is to say, endlesse misery.

*Mat. 25.  
11. 12.*

Are not the pleasures of sin, deare pleasures? Had we not neede then in a case of such importance, to stande euermore

readie,

ready by a serious preparation  
for our ende, To hold vs fast  
in the feare of God, and to waxe  
old therein, as Syrach counsel-  
leth vs?

I: Whereouer our continuance  
here is onely certaine in vncer-  
tainety. & therefore saith one:  
Nobis certam sollicitudinem im-  
ponat incerta conditio, In any  
case let our vncertaine condi-  
tion, put into vs a certaine care-  
fulness of our estate to come.  
If in any thing that care of the  
Prophet is to bee remembred,  
who would not suffer his eyes  
to sleepe, nor the temples of his  
head to take any rest, it shoulde  
surely in this of all other bee  
remembred.

Who would passe a day in  
unfull security? Who woulde  
lay him downe in that state  
of life, wherem hee woulde be  
loath to departe this Taber-  
nacle? Doe not many meete  
with death, and are often sur-  
prised at places of greatest tri

*Eccl. 2.6.*

*Eus Emis.  
Homs. ad  
Mon 4.*

umph, where men are wont to thinke of nothing lesse: Now merrp, & in a short time mourned for: A bone in the meate, a huske in the cup. The laying waite of an enemy, hath made many a stout champion after manifest perils escaped, in the midst of the hatefull enemies, to yeelde by so weake a means, whether they would or no.

Isaack the Patriarke, Aaron the Priest, Dauid the Prophet, Iosias the yong Prince, Israell the people, by little and little, all ware away; Bee the daye neuer so long, at last com euen song.

Many good friendes oftentimes in the worlde shake hands at parting, and we see their next meeting is at heauen.

12 Wherefore when we keepe our solemne assemblies, we had neede keepe them religiously minded, for we know

not

not whether we shall euer keepe them any more. When wee make our humble repentance to God, wee had neede doe it sincerely indeed, it may bee our last.

There is a time to seeke (sayeth the Wiseman) here is the time of seeking, life is here wonne or lost, here provide and be safe for euer. And because the time is short, let them that vse this world (sayeth the Apostle) bee as though they vsed it not: This is the sure way, though the narrow way: this is the right gate, though the straight gate, that leadeth vnto life.

*Eccle. 3.6*

Sathan he is busie, because his time is short, and therefore his wrath is the fiercer: But we remembzng the continuance of time, should vse all diligence, & therefore our care shoulde bee the greater to preuent the subtle Serpent, wee know not whether we shall haue so fitte a

time of repentance euer here after.

It is said of certaine hauks in colder countries, that they are most earnest and eager to take their pray, when the day light there, is of least continuance: care we not so much what shall be after vs in the world, but let vs care what shall become of vs whē we are departed hence in the world to come: Heare good counsell (sayeth S. Austen) Doe that before death, which may do thee good when thou art dead.

13 The Church doth pray and that in most christian manner too, that the faithfull may bee deliuered from suddaine death. And surely greete cause hath the sober Christian man, to desire rather leysurly to yeeld himself to God, then to be taken in a moment from the society of men. To haue a good departure out of the world may be a good mans prayer,

and

*Aug in  
Enchirid.  
ad Lau. de  
Dulcis.  
Quast.*

and to close vp the course of life with a treatible dissolution is that saye chzistian end wee may all begge at the handes of God.

Notwithstanding, when the mind is well prepared, and eue-ry day resigned to his will, who knoweth better then our selues, how best to bring vs to his Kingdome. Though the Chzistian end the dayes of his transito-ry life, by a moze short riddance, from these bodily infirmities, the suddainenesse with Gods helpe, is no preiudice vnto his future good, that liues euer prepared for the day of his departure, and they are not ouertaken with Death. how suddainly soeuer they are gone, that dayly mind the time of their dissolution.

14 Wee may remember, that if wee respect our estate and condition of life, we are all at one and the selfe same stay. Considera (sayth S. Barnard)

*Ber. ac  
confid. ad  
Eug. lib. 3.*

non qualis sis, sed qualis fueris.  
**C**onsider not so much what  
 thou art, as what thou shalt  
 be: what is become of all  
 Adams posterity, for these ma-  
 ny hundred yeares passed? ex-  
 cepting a remnant that must  
 shortly follow after, are they  
 not all gone? must not the re-  
 manant after?

*Gen. 5.8.  
 20.27*

**15** Moyses mentioning the  
 age of those who lived before  
 the flood (where as yet the dates  
 of man were of more continu-  
 ance then they are) sayth: All  
 the dayes of Seth were nine hun-  
 dreth and twelue yeares, and hee  
 died. All the dayes of Iered were  
 nine hundred sixtie and two  
 yeares, and hee dyed. All the  
 dayes of Methushaleth, were  
 nine hundreth sixtie and nine  
 yeares, and he dyed, that same,  
 & mortuus est, and he dyed, will  
 ere long be the clause applyable  
 to vs all.

**16** In the mean season, we  
 reade the Epitaphs of others,

follow

follow the Funerals of some deare friends: we see many, as those on whome the Tower in Siloa fell, gone in a moment, warninges sufficient, if warninges wil serue, to make vs liue prepared for our end.

*Luc. 28. 4*

17 Carlesse men, ( sayeth one ) are not vnlike dissolute seruitors in Princes Courts, who hauing their allowance of lights, spend them out in riot, and so at last are faine to go to bedde darkling: prouident Christians haue a foresight to think of the time to come, consider this transitory estate wil haue an end, and therfore prepare for an other world, where they may haue a stay or perpetuity of rest.

18 Now then to be euer in a readinesse for the giuing vp our account to God, to liue prepared for the day of death, the vncertainty of life, the weightines of the charge may fastly moue vs all to be careful in-

*Luc. 16. 3*

deed. How much therefore  
cōcerneth vs in time of health,  
to prouide for another world,  
euery one doth see, wee haue  
not two soules, that we may  
hazard one.

*Leuit. 23.*

In the 23. of Leuiticus, God  
tels his people of a way of re-  
conciliation: he that humbled  
not himselfe that day, it should  
go euill with him, whence they  
might perceiue, how & it should  
go well with thē, that did & day  
humble themselves, this life is  
the day of reconciliation, if we  
now humble our selues, it shal  
by & grace of God, go wel with  
vs. In the twelfth of Exodus  
god willed his people bpō their  
passage out of Egypt, to haue  
their loines girt, their staues in  
their handes, their shooes on  
their feete, that there might be  
no let when the time of their  
deliuey should come: we know  
not how sone God will send  
vs from this Egypt: Iesus  
Christ graunt we may kepe

our

our Pastouers with soules  
prepared to be gone.

Who so feareth the Lord saith  
the Wiseman, it shal goe well  
with him at the last, and hee  
shall finde fauour in the day of  
his death.

### The Tenth Chapter.

Wherin is shewed the maner of  
this preparing, or the state and  
condition of life, wherein the  
Christian man should stande  
prepared for death.



**T**he mean then to  
die the death of a  
righteous, is first  
to liue the life of  
the righteous.

The meane to sit with Abra-  
ham, is here to walke with  
Abraham: for God hath ap-  
pointed a vertuous life to go  
in order before the great re-  
ward of eternall life, not as a  
cause but as the consequent of

our blessed righteousness  
Christ our Saviour.

2 What remaineth but  
frame the premises as we would  
find the conclusion. To soke  
we would one day reape, for  
those that will lie soft, must  
make their bed thereafter, and  
to line the life we hope to live  
is in a generalitie heere to live  
religiously. Sinon in hac vita,  
non post hanc vitam, if wee pro-  
vide not in this life, there is no  
providing after this life.

3 The old Christians made  
the world to read in their lives  
that they did beleue in their  
hearts, and Heathen men to  
say, This is a good God, whose  
servants are so good. Heathen  
men see and heare of the great  
devotions of the old Christi-  
ans: they in effect thus reason:  
Surely these men are of God,  
these without doubt looke for a  
world to come. The labours,  
the learnings of the auncient  
fathers, their sinceritie a-

*Aug. de  
cur. ger.  
pro. mors.*

*Iust. Mart*

mongst

mongst men, their deuotion to God, it was the wonder of the world. The seruants of Ahaziath tel their master of the mā that met them in the way, his attire, his words, &c. Ahaziath saith it was Elias the Chelbite.

Therefore, then this good and holy conuersation of life after the example of good men, what better state for a Christian man to stand in, euer prepared for his end.

4 Was not that a memorable protestation of Samuel, when before his death, in the presence of all the people, he declared as thus, his integritie of life: Behold here I am, beare record of mee before the Lord and his annoynted. As if hee should haue said, Giue mee my *Quietus est* at parting, Whose Oxe haue I taken, to whome haue I done wrong? The peoples replie in effect was, no. So God be with thee good Samuel, to whome thou art going. thou

I. SA. 12. 3

hast indeed done vs no wrong  
And so with mournfull hearts  
they gaue him this good testi-  
monie at parting.

*Act. 20.  
26.37.*

*Luc. 2.19.*

*Poss de  
Amb.*

5 That of S. Paul, when he  
tooke his farewell of the men  
of Ephesus, who wept abun-  
dantly for the words he spake,  
being chiefly sozie they should  
see his face no more: I take you  
to record this day, I am pure  
from the bloud of all men, I  
haue coueted no mans siluer or  
gold. After so good a life, was  
not this a good farewell? That  
of Simeon a iust man, one that  
feared God, and waited for the  
consolation of Israel, who im-  
bracing Christ, Prayed to de-  
part in peace.

6 O good life (saith the an-  
cient Father) what a ioy art  
thou in time of distresse? It  
made the same Father neither  
ashamed to liue any longer, be-  
cause he had liued honestly, nor  
afraid to die, because hee had a  
good Lord. Sweete is the felici-

tie of that mind whose workes  
are iust, whose desires are in-  
nocent.

7 Plutarch writeth of Peri-  
cles, that hee neuer caused man  
to weare sorrowfull attire, bee  
was so harmlesse. And of Ly-  
sander, that he was moze hono-  
red after his death, then euer he  
had bene in his life, he was so  
vertuous. But the wiseman  
speaking of þe seruants of God,  
who passed through the dark-  
nesse of this world with lamps  
in their liues, which both light  
themselues & others. The righ-  
teous (saith hee) are had in a per-  
petuall remembrance, their bo-  
dies are buried in peace, but  
their name liueth for euermore.

For such is the power of ver-  
tue, as it makes men, not onely  
honoured when they are alieue,  
but also when they are dead, &  
it is wont to take good men out  
of their graues, and cause them  
to liue in the mention of long  
posteritie, hauing their names

*Plutar. in  
Vita Peri.  
Plu. in. Vit  
Lyand.*

*Ecc. 44. 14*

registered

registred and inrolled with the  
Saints of heauen, & their names  
canonized in the booke of life.

*Esa. 57. 20*

These stood euermore vpon  
their departure, hauing the  
heauenly treasure of a good  
conscience, hauing peace and  
tranquillitie of mind. When the  
euill ar2 tossed, saith the Pro-  
phet Elai, as the raging waves  
of the sea, their name perisheth  
saith the Wileman as if they ne-  
uer had beene.

8 Thus the innocent life like  
the watchfull seruant openeth  
the doze gladly, whē his master  
knocketh: but the riotous sa-  
keth corners, being ashamed to  
be seene: nay, saith one, *Pudet*  
*videre eum quem contempsisse*  
*meminit*, hee is ashamed to see  
him whome hee remembers hee  
hath contemned: the one is quit  
by a ioyfull proclamation, the  
other found guiltie at the barre  
of his owne conscience.

*Phil. 1.*

9 He that will say with the  
Apostle, *Mors mihi lucrum*,

Death

Death  
we must

bona co-  
conscience  
who a  
ture fr  
these w  
my goo  
true in  
to follo  
this wo  
dred f  
Centu  
with n  
in ge  
selues  
lution

Th  
apply  
Hop  
Th  
seru  
not  
ener

f  
on  
p ro

Death is to mee aduantage,  
we must liue with the Apostle,

Omni

bona conscientia, with all good  
conscience. I reade of one  
who a little before his depar-  
ture from the world, spake  
these words to them about him,  
my good friends, I now find it  
true in deede, he that leaueth all  
to follow Christ, shall haue in  
this world Centuplum, a hun-  
dred fold: I haue, I haue that  
Centuplum peace of consciēce  
with me at parting. Thus much  
in generall of preparing our  
selues for the time of our disso-  
lution.

Act 23.1.2

To come nearer home, the  
applying of himselfe to Faith,  
Hope, and Charitie, is that  
Christian estate wherein the  
seruant of God once settled, need  
not to feare, To speake with his  
enemies at the gate.

Ps. 128.5.

Faith is the staffe whereup-  
on we stay both in life & death,  
& which faith tels vs, that God

through

Gal. 3. 9

Rom. 5. 2.

Eph. 3. 12

Ephe. 6. 16.

1. Sam. 11

2. 3. 4.

through Christ is become our welfare. By faith we are blessed, in the 3. to the Galatians and fourth. By faith we reioyce in tribulation, in the fifth to the Romans and second. By faith we haue accesse vnto God in the third to the Ephelians and twelfth. This is the shield wherby wee quench the fierie darts of Sathan. This is the meane wherby wee resist his power.

10 Nahash the Ammonite, would make peace with the men of Iabesh Gilead, but vpon condition, that he might thrust out their right eyes. This old Ammonite our enemye would offer peace to Gods children, but it is vpon condition: for he would haue their right eye, or that blessed faith that holds y<sup>e</sup> soule sauing loue of Christ crucified put out. But will the true Gileadites yeeld to such a condition? No, not for ten thousand worldes of riches.

11 haue

11. Have we any thing to do at the throne of God in heaven, there wee haue but two pleas, the one of innocencie, the other of mercie: Because wee cannot plead the plea of innocencie. Faith bids boldly plead the plea of mercie, and tels vs the iudge is reconciled.

What shall seperate vs once confirmed in faith from the loue of God in Christ Iesus? Shall powers, or principalities? things present, or things to come? No, neither life, nor death.

*Rom. 5. 1.*

*Rom. 8. 8.*

12. What manner of faith Christ commandeth in the Gospel, wee reade by that of Marie Magdalene, who after sorrowing and weeping for her sinnes. Christ tels her: Thy faith hath made thee whole: as if he should haue said; Marie this weeping, this repenting faith is faith indeede. When hee had seene the religious dutie of the Samaritan, that came backe to giue God praise, and fel downe

*Luc. 7. 50.*

*Luc. 7. 50.*

*Lu. 18. 42*

*He. 11. 37*

*Ro. 14. 8.*

at Chyestes feete, he saith vnto  
him also; Thy faith hath made  
thee whole: as if this humble  
faith, this religious faith, is a  
saining faith: Goe in peace. The  
blind man that cryed, Sonne of  
Dauid haue mercie vpon mee.  
And being reprobued would not  
leauē Mercie, vntill he obtained  
Mercie: Chyist said to him as  
to the former, thy faith hath  
made thee whole, as if, this  
praying faith of thine is a good  
faith: Receiue thy sight. What  
made many old Saints to en-  
dure bonds and imprisonment,  
to bee stoned, to bee heuen as-  
sunder: It was faith (saith the  
Apostle.) This was no pallie  
faith but firme and constant  
vnto the end, that comforts the  
languishing mind, and saies if  
we liue we liue vnto the Lord;  
Whether we liue or die wee are  
the Lords.

13 To this faith is adioy-  
ned Hope, which is called by  
the holy Ghost the Ancre of

the

the soule . The Anker lyeth  
deeper, and is not seene . and  
yet is the state of all : So hope  
reacheth farre , is of thinges  
vnseene , and yet holdes all  
sure amidst the surging  
waues of a boystrous world.  
This hope maketh not asha-  
med abideth with patience, re-  
ioyceth in afflictions, is, as  
Saint Austen calleth it, the  
verie life of life. For why? It  
biddes vs goe comfortably to  
the throne of grace, and not to  
refuse the chaunging of these  
mortall bodies, That wee may  
receiue them in a better relur-  
rection.

14 In the third place Cha-  
ritie the vnseperable companiō  
of faith may be considered. God  
in the creation did seperate  
light from darknesse, wee may  
not in the state of iustification  
ioyne the woorkes of darknesse  
as enuying, strife, and conten-  
tions, with the light of faith,  
which are weaued together

*Heb. 6. 19*

*Rom. 5. 5.*

*Ro. 13. 25*

*1. The. 1. 6*

*Heb. 4. 16*

*Ro. 13. 15.*

as was the coate of Christ,  
and therefore are not diuul-  
ble.

2.Reg.16.  
25

15 In the second booke of  
Kings, and the tenth Chapter,  
When Iehonadab came to  
wardes Iehu, as if hee had some  
earnest intent to be his follower,  
Iehu said, is thy heart vpright  
with mine? Hee answered it is;  
then quoth Iehu, giue mee thy  
hand Our noble Iehu. Whome  
God hath set bp. to pull downe  
the power of darknesse, sayes  
to all that would professe his  
name: Is your faith bright to  
me? Then giue me the operati-  
ons of your hands.

16 The children of God as  
they shal differ from the childre  
of this world hereafter; so must  
they differ from them here by  
good works, which do manifest  
themselves by Christian chari-  
tie. Christ sayes vnto his, as  
the Lord of the vineyard said  
vnto them in the market place,  
Quid statis otiosi, why stand ye

idle:

idle: Faith like Rachel mourning for her children lamenteth the defect of good works, and saith as Sara, giue me fruit or I die.

Moses saith, that euery tree brought forth fruit according to his kinde, faith is a good tree, it should therefore bring forth fruit according to his kind. Our Saviour Christ saith to his Disciples, by this shal men know you, whose you are, In that you loue one another. If wee had loue, saith S. Austē, we haue God, for God is loue, loue was the way wherby God came to vs, & loue is the way wherby we goe to God.

17 Caine offered bad offerings, which was a token that the loue of God wareth colde in Caine, it was not long after that he laide violent hands on Abel, which shewed that hee lost withall the loue of his neighbour. But O Caine (saith Saint Ierome) what doest thou?

*Mat. 2. 18*

*Gen. 1. 12.*

*Ioā. 13. 35*

*Aug de  
Spir. et  
Anima.*

*Gen. 4. 5. 8*

*Hieron. de  
cons. in Ad  
uers.*

what cause hast thou of this cruell hatred and desire of shedding innocent blood? *Quid commorust frater? Quam vim intulisti* what hath thy brother deserved? What violence hath he offered? hath thy solitarie brother displeased thee, because hee pleased God? Thou knowest not what a losse thou shalt haue in the misse of so good a companion. But enuie & venemous malicewhere it once entreth. How dooth it blind the vnderstanding, nourish and incense vncharitable minds to commit most foule and vnchristian attempts, shall we lend enuy our will? Shortly wil it become our Lord. Away with it, away with it, for the loue of God.

*Gen. 4. 25*

**If you will heare how Lamech that was an euill man speaks:** If Caine were auenged seuen fold, I will bee auenged seuentie seuen fold **Here is nothing but a mind set vpon reuenge**  
**But if you will heare how**

David

Dauid the man of God speaks,  
Is there any of the house of Saul,  
that I may shew mercie vnto  
them? Hee speaks of lone and  
kindnesse towards his verie e-  
nemies, and so spake Ioseph  
when hee forgaue his bꝛethꝛen,  
because saith hee, I my selfe am  
vnder the hand of God.

2.Sa. 9.1.

Ge. 50.19

18 All that wee can, or doe  
forgiue our enemies, are *παρωματα*, offences or some  
small trespasses: but that which  
God forgives, they are, *οφει-  
ληματα*, debts of great impor-  
tance, we some few perce, hee  
talents, and those ten thousand  
two.

Mat. 11.

25.

Mat. 6.12

Luc. 18.

28.30

19 Thrasybulus a Heathen  
man to renewe amitie lost a-  
mongmē, made a law *αμνησίας*,  
of forgetfulness of all wrongs  
& iniuries that had bene offe-  
red: it is not a law of Thrasybu-  
lus, but of Christ Iesus: For-  
giue & it shall bee forgiven you.

Luc. 6.37.

20 What hath heaven more

glorious then the vnion of the  
Trinitie: What hath the car-  
moze heauenly then consent  
vnitie: When one riuer runneth  
towards the Ocean, it is a good  
course, and goes as it should  
but when it meeteth with ano-  
ther riuer, then they make a  
current in dedde. When the loue  
of God dooth carrie vs along  
wee goe well, but when this  
meeteth with the loue of our  
neighbours, then wee set for-  
ward with a man streame into  
a sea of all blessednes.

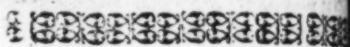
21 A speciall meane to in-  
crease this double loue in the  
hearts of all belouers, is a fre-  
quent participation of the holy  
and blessed Eucharist which is  
called of some *spds*oy, that is  
to say, a most necessarie proui-  
sion for our spirituall voyage, of  
this I shall speake moze at  
large in an other place, O blef-  
sed mysterie: Which amongst  
other high and heauenly effects  
is a meane to strengthen vs in

this

this great iourney., and comfort vs towards the end of the way.

22 Thus setting our selues in order, wee may accept of the time whensoever it shall please God, that brought vs into the world, to take vs from this our continuance in the same. The condition of life wherein wee may stand prepared, requires our Christian practise, the happynesse of his condition we shall find, When wee come vnto the state of all happynesse.

CHAP.



## CHAP. XI.

How the Christian man should  
demeane himselfe whē sick-  
nesse beginneth to grow vp-  
on him.



The first and prin-  
cipall thing reli-  
giously to be re-  
membred in the  
beginning of sick-  
nesse is, that the soule doe call  
her selfe to a serious account  
of sinnes passed, of the euill  
committed, and the good omit-  
ted: remembryng that of the  
Prophet, Dixi quod confite-  
bor aduersum me iniustitiam  
meam. I said I will confesse  
against my selfe my owne vn-  
righteousnesse. Therefore, by  
an auncient decre. the sick was  
enioyned befoze sending for the  
Physition to make first a con-

*Psal. 32.9*

*In, decre.  
vnc.*

trite

trite confession, and humble acknowledgement of his sinnes, as if our sinnes were (as they often are) the cause of our sicknesses, and surely this decree was verie respectiuely had in vse Wee will open our griefes and sores to the Physician of the bodie, and when we humble our selues vnder the hand of God, we open our sinnes to the Physician of our soules, who can best applie the best medicine: Thy merites O Christ Iesus.

2 Our Saviour hauing cured the man that lay so manie yeares by the poole side Bethesda; and shewed no small worke of mercie in restoring him to health, (for being put backe at the mouing of the water) of himselfe weake, of friendes destitute, (the right course of this vnrighteous world) if any goe downe, this man doeth. In this distressed case Christ cures him,

*IOA. 5. 2. 3.*

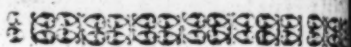
NOTE

This volume  
tight binding and  
effort has been  
duce the centres  
result in c

acadē  
microforms

ne has a very  
and while every  
en made to repro-  
res, force would  
in damage

Demíc  
rms



## CHAP. XI.

How the Christian man should  
demean himselfe whē sicke-  
nesse beginneth to grow vp-  
on him,



The first and prin-  
cipall thing reli-  
giously to be re-  
membred in the  
beginning of sicke-  
nesse is, that the soule doe call  
her selfe to a serious account  
of sinnes passed, of the euill  
committed, and the good omit-  
ted: remembryng that of the  
Prophet, Dixi quod confite-  
bor aduersum me iniustitiam  
meam. I said I will confesse  
against my selfe my owne vn-  
righteousnesse. Therefore, by  
an auncient decree the sick was  
enioyned befoze sending for the  
Physition to make first a con-

*Psal. 32. 9*

*In. decre.  
vnc.*

trite

trite confession, and humble acknowledgement of his sinnes, as if our sinnes were (as they often are) the cause of our sicknesses, and surely this decree was verie respectiuely had in vs. Wee will open our griefes and sores to the Physician of the bodie, and when we humble our selues vnder the hand of God, we open our sinnes to the Physician of our soules, who can best applie the best medicine: Thy merites O Christ Iesus.

2. Our Saviour hauing cured the man that lay so manie yeares by the poole side Bethesda, and shewed no small worke of mercie in restoring him to health, (for being put backe at the mouing of the water) of himselfe weake, of friendes destitute, (the right course of this vnrighteous world) if any goe downe, this man doeth. In this distressed case Christ cures him,

*Ioan. 5. 2. 3.*

*Ioan. 5. 14*

and he giues him absolution, who is the sole absoluer, for all is in his mercie. Behold thou art made whole: That was for the time past, next he addeth a caution as a Memorandum for the time to come, Sinne no more, least a worse thing come vnto thee: made whole, therefore sometimes a diseased creature, made whole, therefore not of thy selfe whole. made whole, therefore now a sound man: Sinne no more, least a worse thing come vnto thee, Hee that afflicted thee for a time, could haue held thee longer: he that touched thee in part, could haue stricken thee in whole: he that laid this vpon thy bodie, hath power to lay a greater rodde vpon thee, both body and soule; Sinne no more.

*Psal. 25. 6*

So by this we see, that bodily sickenesse may moue vs to cry out with the Psalmist, Peccata inuentus ne merueris

Domine,

Domine, Lord remember not the sinnes and offences of our youth: and say with the same Prophet, Ab occultis munda nos, O cleanse thou vs from our secret faults.

3 When sicknesse beginneth sharply to touch vs, we are carefull in seeking and sending to procure the health of the bodie, as Asa sought to the Physicians to heale his disease, when he should haue rather sent to the Prophet to haue giuen him some spirituall receipte for his sicke soule.

*Ps. 19. 12.*

*2. Cor. 16  
12*

The woman in the Gospel spent al that euer she had vpon the Physicians, and in the end she was neuer the better, but once comming to Christ, shee came where shee might haue cure, and had in deed.

4 When the Physician hath done, then we can bee content the Diuine should beginne: as if some fewe wordes of ghostly

counsell

counsel were enough, when we  
see there is but one way with  
vs.

No, no, the first and chiefest  
care in all extremities shoulde  
be a penitent implozing of the  
helpe of God, who in this case  
doth oftentimes cure both bo-  
die and soule: and lengthen the  
daies of sorrowful suppliants,  
as he did the daies of Ezechias.

First therefore take a good  
quantitie of repentance, two  
handfuls of sayth in the pas-  
sion of Christ, put both toge-  
ther, walke vpon it in holines  
of life, and applie this as a  
good receipt for the sickly soul,  
which hath taken a dangerous  
surfet in sinne.

*Eccles. 33.*

*1.2.*

5 The lumpe of dried figs,  
(meanes ordained by God for  
the bodys health) haue also  
their conuenient vse. The Phi-  
sition we honour, but it is for  
necessities sake, that vnecessa-  
ry manner of vsing physick which  
maketh health sicke, away with

it a Gods name. The phisicke of the soule must haue the best cordials for the penitent patient.

That of the people in the booke of Numbers may bee remembered, who being stung with the Serpents in the wilderness, had no other meane of succour then the looking vp to the Serpent, which Moses (as a meane ordained by God) set vp for the procuring of their health: we haue no other refuge in time of need, then the lifting vp of the eyes of our soules to behold Christ crucified.

6 The people cried vnto Moses and Aaron, but there was no helpe, vntill God in mercie appoynted this myraculous meane. No reliefe could bee found in the Lawe for the distressed soule, vntill God in his wonderfull loue raysed vp a mightie saluation in the state of grace. The serpent was lifted vp on high, that all might

Nũ. 21. 28

behold

Nũ. 21.9.  
Ioan. 3.14

Ge. 42.21

behold him, so was the Sonne of God, that al beleeuers might receiue sauing health from him and by him. In the curing those who were stung by the Serpent, it was, Vide & uiue, looke and liue : for Christs curing it is, Crede & uiue, beleue and liue.

7 This blessed meane in times of greatest extremity doth adde no small comfort to the afflicted. And thus the principall care, when sicknesse beginneth, being an humble acknowledgement of our sinnes, which may moue vs to say, as Iosephes brethren, Therefore is this trouble come vpon vs.

A heartie confession of them all, an humble desire with bended hearts and knees for remission thereof; by him who is the hope of the distressed the ioy of the afflicted, the curer of the sicke, and the resurrection of the dead : a willing mind to be deliuered from the bandes of

Anne,

Anne  
the  
fast in  
out.

8

liftin  
thron  
willi  
and

bnto  
who  
with  
mit  
Ion  
seei  
peo  
me  
wa

wo  
fle  
th  
ti  
th  
fr  
n  
k  
h

Anne, may make vs crie with the Prophet Dauid, I am so fast in prilon, that I cannot get out.

8 And last of all, a toyfull lifting bp of the heart to the thzone of grace, may make vs willingly renounce the world and resigne ouer our selues vnto his diuine pleasure, to whose appoyntment we ought with patience meekely to submit our selues. First God sent Jonas to warne Ninuie, and seeing the repentance of the people then comes a message of mercie, these trials are as forwarners.

9 We see we are in his hand. who alone hath power ouer all flesh: when we are in want, we then know the benefit of plenty when we are in bondage, we then best perceyue the good of freedom, when we are in sickness, we must thankfully acknowledge the blessing of health (if we haue any thank-

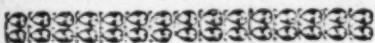
fulnesse)

fulnesse) and may easily see  
 ther how God by lingering  
 sicknesse dooth in mercy stay  
 till wee make vs readie. If  
 it shall please him to adiourne  
 the time of this our Pilgri-  
 mage, wee ought to offer a  
 determinate purpose, as a sa-  
 crifice vpon the Altar of our  
 heartes, to blesse him who  
 hath euer blessed vs, to serue  
 him truely all the dayes of our  
 life.

And thus hauing our trust  
 in Christ crucified, we make  
 this resolutiō: if we liue, we  
 shall doe well? if we  
 die, we shal do  
 better.

The





## The Twelfth Chapter.

How the sicke should dispose  
of worldly goodes and pos-  
sessions.



His finnes by the  
sicke partie con-  
fessed, his soule  
religiously com-  
mended vnto  
God, his desire  
eyther to liue or die, giuen ouer  
to the diuine prouidence: an  
orderly disposing of those tem-  
porall blessings, which GOD  
hath here lent vnto his ser-  
uants, (as oares and sayles to  
bring Passengers to their long  
haue) is very conuenient for  
every Christian in time of  
healch, and nothing ominous  
as some haue timerously doub-  
ted. Experience dooth shew,  
that afterward wise men haue

liued

liued long, done full well and  
serued God many yeares in  
the world.

This disposing of ble-  
ssings temporall, maketh  
vs not to die the more quick-  
ly, but the more quietlie.  
And therefore it was put in  
practise of Abraham, when he  
gaue the principall part of his  
goodes vnto Isaac his son  
vnto others, Abraham gaue  
giftes or legacies: this did Da-  
uid, Tobie and Ezechias for  
the quiet of succeeding posteri-  
tie, dispose of earthly posses-  
sions, going to possesse heauenly.

2 In this disposing to be  
advised by them, whose lear-  
ning and knowledge is appro-  
ued, doth much further the well  
ordering of all. Was shew our  
thankfulnesse vnto God, and  
charitie to men, when wee be-  
come beneficiall vnto others,  
remembryng whose saying it  
was: It is a blessed thing to  
giue.

*Ge. 25. 5. 6*

*1 Re. 1. 25*

*Tob. 4. 20.*

*Esa. 38. 1.*

*Act. 20.*

3 In which giuing, the maintenaunce of Churches, Colledges, Schooles, Hospitals, and suchlike godly vses, should, where ability is answerable, be chiefly remembred: for by these deeds of mercy, wee do not only our selues acknowledge Gods goodnes, but make many others. When we are long since dead & gone, blesse him in the participation of the same.

4 Mercifull men (sayth the Wise man) haue honored God by this meanes, and how, The Lord hath gotten great glorie by them. To giue vnto the poore in time of sicknesse is good: but more acceptable were it to doo it dayly, and in time of best health.

This giuing is the shippe that will neuer strike against the rocke, but bzing our merchandise home in safety. This giuing is the most gainefull interest, when the mercifull

*Eccl. 44.2*  
15

shall

shall receiue a thousande for  
one, and find in another world  
the rewarde of lending vnto  
to God, that is to say, of gi-  
uing vnto the poore: for he  
is their surety, they shall not  
haue losses by them.

In keeping our riches,  
(sayeth Gregorie) wee lose  
them: but in dispersing them  
abroad, we most surely keep them.

To disperse them, when we  
can hold them no longer, is not  
so much, though commendable  
in this kind: with Iob not to eat  
our morsels alone, but to giue  
our bread vnto þe hungry, nay to  
take from our own plenty, to  
giue vnto Christes little ones,  
is commendable indeed.

*Psal. 41.1*

Blessed is he (saith Dauid) that  
considereth the poore and nec-  
die: The Lord shall visite him  
when hee lyeth sicke vpon his  
bed. A cup of colde water shall  
not want one day a reward, not  
simply as a reward, but as a  
reward in his name by whome

all

all things

Why  
ty of o  
wardea  
Christ  
sufficien  
celles?

S  
in attit  
thereo  
superf  
by hol  
ward  
and ca  
to lea  
the g

ne  
more  
our  
of o

and  
pen  
to d  
the  
last  
ind

all things are acceptable.

Where is the large liberality of olde Benefactors towards the poore members of Christ? is not all scarce sufficient to maintaine our expenses?

5 The pride of the worlde in attire, and the maintenance thereof in laushing, the needles superfluity in dyet hath eaten vp hospitality, and mercy towards many hungry soules: and causeth that wee haue little to leane at our departure for the good of others.

Neuer more at the table, but neuer lesse at the doze: neuer more sumptuous in cloathing our selues, neuer lesse respectiue of others.

To be liberall in good vses, and sparing in vnnecessary expenses is commendable: and so to dispose of, in orderly maner these temporall benefites at the last is rightly to leane & which industrie hath gathered, and

fruga=

frugality saued in the disposing of earthly possessions.

None ought to alienate ancient inheritance, God would that the right heires should take place, and succæde in order.

Nũ, 27. 13

Naturall affection may not be extinguished. the next in kindred or name disinherited, the custome of place and auncestry from the fathers to the children and the childrens children violated: Fathers are but Guardians for their time: and therefore to make spoile is a wrong offered to posterity: Restitution where wrong hath been offered should be remembered: debts truly discharged: all which Christianlike disposition is seemely both before God and man.

6 The forgiving of our enemies when we can hurt them no more, is not so much. The perfect charity at all times, but principally at this time, that be-

com:

commonly Christians, may not be wanting. The example of Steuen praying for his persecutors, may shew vs a mirror of charity towards all. These speciall respectes obserued, the sicke may in the name of God dispose himselfe & his, as thus.

7 First with a free heart, & willing mind to yeld and render his soule into the hands of Almighty God his Creator, who of his endles goodnesse gaue him being, of his infinite mercy vouchsafed to redæm him, by the death and passion of his deare Sonne and our Saviour Christ Iesus, in whose onely merites is his last repose at parting: then commending his body to Christian buriall he may proceede as Gods grace and wise aduertisement shall direct, that so the sicke laying aside all earthly respects (as now having no more to doe with the thinges

Under the Sunne, like the valourous Captaine, who was about to take a great & weighty enterprise against forrayne enemies, leaueth the remembrance of wife and children, onely intending to his occasions in hand.

Now may the sicke bequeath with patience and contrition of heart, his soule into the handes of Almighty God, humbly applying vnto his faith, the innumerable benefites of Christs passion, and of the three thinges, he is then to dispose of. His body, goodes and soule: let principal care bee had of all other, in commendeing this his soule with all deuotion into the hands of Iesus Christ, that so when the tide of death commeth, hee may hale forth of the haueu of the flesh with consolation.

The

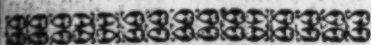
333

The

How n  
leau  
to a  
som



quiet  
beaue  
more  
of his  
with  
apte  
to G  
stian  
W  
haue  
deu  
The  
wee



The Thirteenth Chapter.

How necessary it is for the sicke  
leauing all worldly thoughts,  
to apply his mind to praier,&  
some godly meditations.



The disposition of  
worldly goodes,  
well and wisely  
ordered, then the  
minde is at moze

quiet to consider of heauen and  
heauenly thinges, the sicke is  
moze fit to enter into the closet  
of his heart, there to commun  
with himselfe: this done, moze  
apte is he to Drawe neare vn-  
to God by the actions of chris-  
tian piety.

Amongst which actions we  
haue no sweeter incense, then our  
 deuotion offered by prayer :

*Pf. 141.2.*

The lifting vp of our handes  
we may make our euening or

the

latter

*Psa. 103. 3*

latter sacrifice. Wee haue  
better Orators to pleade  
cause, no surer Ambassadors  
to conclude our peace, then  
humble supplications vnto  
who healeth our sickeneses,  
forgiveth our sins, who sit  
uer in commission to heare our  
suites, and lookes that  
should send vpp our prayes,  
that hee may send down  
mercy.

*Iohn. 4. 14*

By which meanes wee en-  
ter into a spirituall traffique  
with God himselfe: Wee giue  
a cuppe of colde water, and he  
returnes vs a fountaine of  
the water of life. Wee giue  
him with the poore widow  
two mites, and hee giues vs  
again the whole treasure of  
the Temple. The mercy of God  
(sayth one) is like a vessell full  
to the very brimme, if once  
his Children by the hand of  
faithfull prayer, beginne to take  
of it, it dooth ouerflow vnto  
them.

*Luc. 21. 2.*

*Hope*

2 Moreover it is not with God as with man, amongst whom, those who are petitioners, are wont to be troublesome vnto them, but with God, the more we offer by our prayers vnto him, the more we are accepted of him.

The AEdiles amongst the Romaines had euer their doores standing open for all that had occasion of complaint to haue free access vnto them. With God the gates of mercy are wide open to all poore sinners, that will make their prayers vnto him, Come & welcom.

3 Now as we should at other times, and vpon other occasions, with Abraham, sometimes leaue our terrene affaires, as he left his seruants beneath, when he went into the mount to sacrifice to God: so principally in sickness and times of distresse: then should wee flie vnto our surest

Gen. 22.5

*Psa. 50. 15*

Stay of repose then should  
ascend into the contemplation  
of heavenly thinges, and have  
recourse to Gods mercy, as  
a Citie of refuge: Call vpon  
mee (sayeth the Lord) in the  
time of trouble, and I will heare  
thee, and thou shalt prayse mee.  
In the time of trouble there is  
a refuge for extremitie, and I  
will heare thee: there is the  
rewarde of mercy, and thou  
shalt prayse me: and there is the  
reflexe of thankfull duty. Christ  
willes all that are wearie and  
heauie laden, to come vnto  
him, and they shall not loose  
their labour: for he will refresh  
them.

*Aug. de.  
Vera. in Vo  
ca. cap. 33*

*Psal. 121.  
1. 2*

4 In time of neede no  
surcerentie, then by humble  
prayer to repaire to God. De-  
mus operam (sayeth S. Austen)  
vt moriamur in precatone.  
Let vs endeuour euen to die  
in prayer.

I lifted mine eyes vnto the  
hilles (sayth the prophet) from

whence

whence commeth my helpe.  
**And in another place,** As the  
eyes of seruants looke vnto the  
hand of their maister, and as the  
eyes of a maiden vnto the hand  
of het Mistresse : so our eyes  
waite vppon the Lorde our  
God, vntill he haue mercy vpon  
vs.

Wherefore with the same  
Prophete let vs deuoutely  
say; In thee O Lord haue I put  
my trust, let me neuer be put to  
confusion, but rid me, & deliuer  
me in thy righteousness : correct  
mee not in thine anger O Lord,  
neyther rebuke me in thine indignation :  
heale mee, for my bones are vexed; bee not far  
from mee, for trouble is hard at hand  
and there is none to deliuet me:  
remember thy louing mercies,  
which haue bin euet of old: cast  
me not away when my strength  
faileth me : I acknowledge my  
faultes, and my sinne is euer against  
me: Wash me and I shall be cleane:  
Lord heare me, hide

not thy face from me. for trouble is hard at hand: O let my cry enter into thy presence.

*Psal. 91.  
14. 5.*

5 To this or the like potent complaint, that ioyfull reply is not far off: Quoniā speraui in me, liberabo eum, Because he hath put his trust in me, I will deliuer him, I will see him by, because he hath known my name: Cum ipso sum in tribulatione, I am with him in his tribulation.

6 The select prayers to be vsed in the visitation of the sick, should be obserued, with many of the Psalmes of David, which when the afflicted read them, instruct the conscience, & in times of sickness, are wont to be more then ordinary to affect the soule.

*Basil. in  
pref. a. in  
lib. Psal.*

For these diuine Hymnes (sayeth Saint Basill) they are a parte of Holy Scripture: High in misterie, profound in sense, comfortable in doctrine, and haue in times of affliction

a speciall and peculiar grace to moue deuotion.

7 Amongst these, the thirtie eight Psalmes Domine ne arguas me, Put me not to rebuke O Lord. The fiftie one Miserere mei Deus. Haue mercie vpon me O Lord. The seuentie Psalm, Deus in adiutorium. Haste thee to deliuer mee O God. The seuentie one, In te Domine speraui. In thee O Lord haue I trusted. The seuentie seauen, Voce mea ad dominum. I will crie vnto the Lord with my voyce. The hundred and thirtie Psalmes: De profundis clamaui ad te domine, Domine exaudi vocem meam. Out of the deep haue I called vnto thee O Lord, Lord heare my voice, with many other like Psalmes, proper and peculiar for the sicke.

8 Hereunto may be added a silent meditation, wherein the soule doth enter a solitary talk with God, which is very con=

uenient in this case. When the  
toyces of heauen haue leysured  
present themselves to our reli-  
gious thoughts, the pleasures  
of a sinnefull life, and the  
worldes vanities are then seen  
to be of small value, as they  
are indeed.

9 Then may we call to  
mind the vnspeakable loue of  
God towards man in general,  
and our selues in particular.  
How his mercy slept forth in  
time of need, befoze execution  
of iustice to saue man. That it  
was a worke of comfort, when  
God said, Fiat Lux, let there be  
light made: But that it was a  
worke of counsell, and all com-  
fort, when he said in the great  
worke of mans redemption,  
Fiat Christus: Let there bee a  
Christ borne which shall saue  
my people from their sinnes.

And now haue we fit oportu-  
nity to meditate vpon the suf-  
feringes of the sonne of God,  
his passion, his descension into

*Gen. 1. 3*

hell

hell, his resurrection the thirde day, his ascension, and glorious sitting at the right hande of God: so that at the name of Jesus, the sorrowfull sinner may say with Thomas: dominus meus & Deus meus, My Lord and my God.

*Ioan. 20. 28*

10 We cannot in the world better employ our thoughtes, then in calling to minde how God hath kept vs from our youth vp. from how many dangers wee haue bene deliuered, into which we haue seene not a few fall befoze our eyes, and our selues by his only mercy vnto this day freed from the same. Can wee but with all thankfulness call to mind the goodnesse of God towarde vs, for the time past: and put our whole trust and confidence in him, euen in these greatest extremities: yea both in life and death, for the time to come, seeing the Lord is nigh to all them that call vpon him, yea

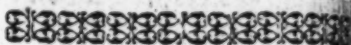
*Psa. 22. 9*

*Psa. 27. 1.*

*Psa. 145.*

18

to all such as cal vpon him faithfully.



## CHAP. XIII.

How the sicke, when sicknesse more & more increaseth, may bee moued to constancie and perseuerance.



When sicknes more and more increaseth we are more and more put in mind of our mortalitie, then are wee as it were summoned to depart hence, and gently moued to renounce by litle and litle, all the repose wee haue or can haue in this transitorie life: and therefore ought wee now to arme our selues to stand with constancie vnto the end, remembering euermore, as wee had a time to be bozne, so haue wee a

*Eccles. 3. 2*

time

time to die. And our way to enter into life, is first to passe the pinching griefes of a momentarie death.

2 To eleuate or raise vp our spirits in times of greatest triall, we may recount with our selues, that Christ himselfe went not vp to glorie, but first he suffered paine: Do we suffer? But he suffered first: haue wee paine and sorrow, so had the most innocent Sonne of God befoze, who suffered as he who alone trod the Wine presse himselfe, and vnderooke the bzunt of the battell, that we might be made conquerors.

3 When Vriah was willed by Dauid himselfe to take his peace at home: Shall I see (quoth he) my Lord Ioab & the Arke of God lie abroad in the field, and sha I goe take my rest & ease? No, I will not. Shall we see the sonne of God all in goze blood, suffering for the sinnes of the whole world, and shall wee re-

2. Sa. 11.

11

fuse

use all suffering, taking our ease in Sion and our rest upon the mountaines of Samaria, as loath to endure any crosse or calamitie at all:

4 As that Shouldour wor-  
thie to triumph with his Cap-  
taine, that would neuer strike  
broke to fight the battell: A-  
gaine, whatsoeuer wee suffer,  
Christ suffered more for vs.

1. Cor. 9.

26

2. Ts. 4. 8.

Tertul. ad

Mart.

And that which wee may  
not forget that it is to bee re-  
membred, this our striving is  
not beating the ayre: for after  
we haue fought a good fight,  
there is laide vp for vs a  
crowne of glorie. God is (saith  
Tertullian,) Agonothetes, both  
hee that proposeth the prize,  
and rewardeth the champi-  
on.

Eccles. 2. 11

12. 13.

5 Consider the old genera-  
tions of men, and marke them  
well: Was there euer any con-  
founded that put his trust in the  
Lord, who hath continued in his  
feare, and was forsaken? Or

whome

whome  
called v

6

guishin  
him co

Was  
ken?

Go

shoul

fath

as die

him a

losias

told

banc

ned,

gauc

The

Smy

ad r

nam

to d

cro

cri

ble

M

th

whome did he euer despise that called vpon him.

6 Wherefoze let the languishing person take vnto him comfort in Gods mercie; Was euer the righteous forsaken?

God tolde Iosias, that hee should bee gathered vnto his fathers in peace, and yet Iosias died in warre. G O D gaue him a constant mind, whereby Iosias died peaceably: The Lord told Ieremie hee should not bee banquished: Ieremie was stoned, but not banquished: God gaue him an inuincible faith. The Angell to the Church of Smyrna, saith, Esto fidelis vsque ad mortem & dabo tibi coronam vitæ, Be thou faithful vnto death, and I will giue thee a crowne of life.

Abraham was about to sacrifice, the birds came and troubled him, Did Abraham desist? No, Abraham rose and drave them away: wee are about to

offer

*Eccl. 2. 12*

*2. Reg. 20*

*22. 20.*

*2. Reg. 23*

*29*

*Apo. 2. 10.*

*Gen. 15*

offer our selues a sacrifice to  
God, earthly thoughtes trou-  
ble vs, should wee giue ouer  
No.

7 To raise vp him selfe in this  
liuely faith, the sicke may make  
a hartie confession of his Chri-  
stian beliefe, saying, O holie  
Trinitie, I commend my selfe  
vnto thee, the Father, the Sonne,  
and the holy Ghost: which in v-  
nitie of nature art one, and the  
selfe same God: I commend me  
vnto thee. O omnipotent father  
which hast created me, yea hea-  
uen and earth, with all things  
visible and innisible. I commend  
mee vnto thee, O Lord Iesus  
Christ, who for me, and the sal-  
uation of mankind, wert sent in-  
to the world, conceiued by the  
power of the holy Ghost, borne  
man of the blessed virgine Ma-  
rie, didst suffer, wast dead, buried;  
descendedst into hell, the  
third day didst rise againe from  
the dead, ascendedst into heauen  
where thou sittest at the right

hand

hand of the father, from whence thou shalt come at the day of iudgement to iudge all flesh. I commend me vnto thee, O holy spirit, which proceedest from the father and the sonne: whome together I adore & glorifie, which doest quicken one Catholike & Apostolike Church: to which thou hast in mercie graunted remission of sinnes, the resurrection of these mortall bodies, and euerlasting life after death.

**The same confession may be made of the sicke in maner of oblation:** As I offer my selfe vnto thee, O holy Trinitie, the father, the Son, and the holy Ghost, &c.

**Also in maner of an humble supplication:** As I beseech thee, O holy Trinitie, the father, the sonne, and the holy Ghost, &c.

**In which Christian confession Gods seruants may stand constant vnto the end against all temptations.**

**8 Now vnlike the people of Ciniensis, who when the am-**

**bassadoers**

bassadozs of Brutus would haue  
them deliuer ouer their Citie  
freedome into his hands retu-  
ned him this answere: *Ferimus*  
*nobis a maioribus, &c.* *Clay*  
Captaine Brutus, our ancestors  
haue left vs weapons, to de-  
fend our right with courage  
and constancie vnto the end.

*Ephe. 6.*  
*14. 15.*

9 The holy Ghost, by the  
Apostle S Paul in the Act to the  
Ephesians, sheweth what these  
weapons are; As the brest plate  
of righteousness, the shield of  
faith, the Helmet of saluation, the  
sword of the spirit, their feete  
shod with the preparation of the  
Gospell, where is spiritual fur-  
niture for all parts, onely the  
backe or hinder part excepted:  
to signifie that the Christian  
souldier should neuer turne his  
backe befoze his enemies,

10 The Eagle to trie her  
young, is said to carrie them vp  
against the piercing beames of  
the Sunne, which seeing them  
to endure, shee acknowledgeth

them

the as her own. Christ knows  
us to be his, by our constant  
suffering, & therfore sometimes  
brings us vnto the conflict.

¶ We reade in the 2. Sam. 20.  
that Seba a rebellious Iew, blew  
a trumpet, and many of the peo-  
ple followed after him, but the  
men of Iuda, who were of the  
bloud royal, they as good Israe-  
lites would liue and die with Da-  
uid their king. The olde Seba  
blows many an enticing blasse  
to carry us away frō our true  
allegiance to Christ Iesus  
our king. All thar are borne of  
water and the holy Ghost, will  
liue and die in his faith. Potest  
iustus iuste optare mortē in vita  
amarissima, si non concedat, ius-  
tum pati vitam amarissimam; a  
Just man sayeth S. Austen in  
a bitter life, may iustly wish  
death, if God grāt not this, iust  
is it to beare out with constan-  
cy that bitter life allotted him,  
which surely the Just man  
doth.

1. Sa. 20. 1

Aug. contr  
Secund.  
Gaud. Epi

¶ Howse =

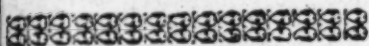
12 Howsoever the world  
for a time frowne vpon them  
yet are they not as the Reed  
without pitch or substance: and  
so wauiing with euerie wind  
but firme and constant, like  
Iohn Baptist, that will hold his  
profession, though hee lose his  
head for it.

Wherefore considering that  
there is no combat, without an  
emie: and no crowne with-  
out a conquest: no conquest  
without courage and perse-  
rance: the faithfull like Iob

*Iob. 13. 15*

say, Though the Lord  
kill vs, yet will we  
put our trust  
in him.

CHAP.



The fifteenth Chapter.

Now they may bee aduertised,  
who seeme vnwilling to de-  
part the world.



**I**n this life only  
(sayth the Apo-  
stle S. Paul) we  
haue hope in  
Christ, then are  
wee of all men

most miserable: to shew in ef-  
fect, that we haue not in this  
life the accomplishment of our  
hope. Not here, ther ef ore we  
should expect it else where: this  
is not our Paradise, but a bar-  
ren desert: we may not looke for  
our habitation here beneath,  
seeing the city is aboue, which  
we haue to inhabit for euer.

2 To drawe backe when  
we are to goe most comfor-  
tably to take possession of the

same,

1. Cor. 15.

17

He. 13. 14

same when the hope so long hoped for, should most strengthen vs in the way, is far from the Christian beleefe wherof euery one makes dayly profession. Credo carnis resurrectionem: I beleue the resurrection of the flesh of the bodie.

*Mat. 6. 10*

*Hier. de  
non. lugen.  
mort.*

Oftentimes haue we prayed, Thy kingdome come. Now when God is leading vs into the same, our unwillingnesse to be gone cannot but argue great weakness of faith: Quid faceremus si mori tantummodo sine resurrectione præciperet Deus? volūtas eius sufficeret ad solatiū. What would we haue done, if God (saith S. Ierome) had commanded vs to die, without mentioning the resurrection, his will ought to haue sufficed, but now hauing this stay, why should we wauer?

Oftentimes haue we wished, that we were once freed from this worldes captinitie: now God is going about to free vs

indeede.

indeede : our desire is to continue our captiuitie still, not vnlike children who crie out of paine and griefe, and when the Chirurgion comes that should ease them of all, they chuse rather to remaine as they are. Oftentimes, saith Saint Austen, we wish wee were gone from all, yet beginning to waxe a little sick, we send with all haste for a Physitian, and promise any thing for to haue a litle longer life. We sometimes euen call for death, if death enter and say, here I am, we recall our word: our dayes, we say, are euill, and for all that as euill as they are, we would not leaue them at all by our willes.

3 There is no Marriner but after many sharp stormes desireth the hauen: and shal not we after so many tempests of this troublesome worlde, accept of our deliuerance, when the time is come? We are giuen to loue the worlde too much, and a great

*Aug de  
mor Apost.*

deale more then we should, being onely strāgers in the same.

4 Had we no further expectation but onely to enjoy state temporall, where we might set vp our rest: as being here attained our chief good: then might our departure from this world be very grievous in deede: because our being and happinesse should end together. But looking as we do for a further condition, so permanent, so blessed: and death being the passage or entrance therunto: there is no cause why man, if he bethinke himselfe, should unwillingly set forward when his time of departure is at hand.

5 First remembryng it is the ordinance of God, the course of all flesh, and, as Iosiah calleth it, the way of all the world. Feare not, saith the Wiseman, the iudgement of death, remember them that haue bene before thee, and that come after, this is

Ios. 23. 14

Ecc. 4. 3. 4

the ordinance of the Lord ouer all flesh. why wouldest thou be against the pleasure of the most high. whether it be ten, or an hundred, or a thousand yeares, there is no defence agaynst the graue.

What man is he (sayth the Prophet) that liueth and shall not see death? It is not proper to any one, which is common to all: kinges, princes, strong, ballant, take part with them in this lot. There is no reason that any should looke to bee priuiledged in that wherein all without exception must, will they, nill they, submit themselves.

Secondarily, that it is a meane to bring vs from a prison without ease; from a pilgrimage without rest: we all see evidently. This made the Wise man prayse the dead, aboue them which are yet alieue: and preferre the day of death before the day of birth, surely for no

*Pf. 47. 89*

*Ecc. 4. 2*

other

other reason, then for that the one we come into a baine miserie: in the other we depart from it: departing in the favour of him, by whom we look for a better state to come. A death how acceptable is thy indgement vnto the needefull, vnto him whose strength faileth that is now in his last age, and is vexed with all thinges, and vnto him that despaireth, and hath lost his patience.

7 Thirdly, this bring the way for the obtaining so high a reward, we may step forth with confidence in his mercy, who now calleth vs by death to the participation of the same. Why on Gods blessing should any be loath that the soule should returne to him that gaue it.

8 When the louing mother sendeth forth her child to nurse, and the nurse hath kept it long enough; if the mother take her owne child home againe, hath this nurse any cause to grudge

02 comp  
cause h  
ken of  
should  
ting so  
hands  
grastin  
will b  
uingly  
is not  
mothe  
is n  
God

9

bnna  
wee  
disco  
soule  
his  
seru  
are  
solu

nin  
Th  
app  
Go  
of

or complaine? how much lesse  
cause haue we to shew any to-  
ken of vn willingnes, that God  
should take home this depar-  
ting soule, the work of his own  
hands, the plant of his owne  
grafting who first gaue it, and  
will before all others most lo-  
uingly keepe & tender it There  
is none! knowes the loue of a  
mother, but a mother. There  
is none knowes the loue of  
God but God who is loue.

9 Wherefore we are verie  
vnnaturall to our felices, if  
wee should giue testimonie of  
discontentment: When our  
soules should be deliuered into  
his hands, who is the best pre-  
seruer of all. Where is our de-  
sire with Saint Paul, To be dis-  
solved, and to be with Christ.

*Phil. 1. 23*

Where is our complay-  
ning with the Prophet Dauid,  
That wee are not yet come to  
appeare in the presence of  
God? Where is the longing  
of Saint Austen, to see that

*Psal. 42. 2*

*Aug. Med  
2.*

head which was crowned,  
handes which were peared  
for our sinnes? Had we  
loue and faith which these good  
men had we should rather wait  
for the houre of our rest, then  
shew any vnwillingnesse to  
depart, when God is about to  
call vs hence.

*Lu. 22. 42*

*Aug. de A  
gō. Christi*

10 Shall naturall inclination ouer rule the force of christian hope? Can we forget the prayer of Christ in the garden: Father, not my will, but thine be fulfilled. Would to God saith Saint Austen, man had neuer sinned, then wee should neuer neede to feare death: The cause standing as it doth, we must be content to vndergoe (though contrary to nature) that which is layde as a punishment for sinne vpon all.

1 The Starres by their proper motion are caried from the West to the East, and yet by the motion of obedience to the first Moouer, they passe:

long

long from the East vnto the West. The waters by their naturall course, follow the center of the earth, yet peelding vnto the higher bodie, which is the Moone, they are subiect to her motions. The motion of obedience to the Will of God, who is the first moouer: the higher body should draw vs, and all our desires, how contrarie soeuer in nature: for here vnto al should peeld themselves and obediently follow.

12 Those who by Alchemy will turne woxxer mettall into a more pure, must first dissolue the worse: if we will change our willes into the Will of God, we must cleane dissolue them, that his Will onely may take place.

13 When Christ in the Apocalips sayth, I come quickly: the Saints replie, Euen so Amen, come, Lord Iesus: To shewe whatsoeuer doth please Christ, could not displease

Ap. 22. 20.

them, much lesse his comming  
which is most ioyfull to al that  
feare and loue his name.

*Gen. 22. 4.*

14 And here we may con-  
sider by this meanes of pre-  
ding our selues mockely vnto  
God; we haue occasion offered  
to shew our subiection to his  
diuine pleasure: as Abraham  
had, when God commaunded  
him to offer by Isaac his  
sonne: nay Isaac his onely  
Sonne, and Isaac whom he  
loued, and Isaac in whom re-  
sted all the hope of his blessed  
posteritie. Here was a con-  
flict, wherein God would see  
which was strongest in Abra-  
ham, either faith, or fatherly af-  
fection. But Abraham, who  
is called the father of the faith-  
full and so one that leaues his  
children an example for the  
time to come, in this straight  
resigned his will to the will of  
God, stood not weighing so  
high a precept in the light  
scales or ballaunce of humane

reason,

reason, But with hope contrarie vnto hope, proceeded to the accomplishment thereof.

15 The Apostles of our saviour Christ, being willed to lanch forth, and to passe vnto the other side of the lake, stood not casting timorous doubts; as thus, this Genazereth is a dangerous passage the evening draweth on; wee our selues plaine fishermen, none of the skilfullest Pilots: but when Christ commanded them, without more ado away they gee. Now Christ bids vs to put off from the shore of our earthly estate, what should wee but obediently set forward: at the other side is heauen, the haue of our hope. The spirit is willing, the flesh is weake, but the motion of the spirit is best.

16 Againe, seeing wee must needes away, Si aliquando cur non nunc, If wee must away, why not now? If not now. when? There is a time to bee

Mar. 4.35

*Epaminōd*

2. Reg. 22.

2a

borne (saith the Wiseman) there is a time to die: we come into this worlde by on condition: yeeld by our liues we may winne. With Codrus that valiant Athenian, & that befoze the face of death he was willing to be worne. with the Theban Captaine, let vs not care to change life with death, for the victorie may bee glorious.

17 And to say the verie truth, we haue no great cause to coniet long life in this image and stonie hearted world: faithfulness is gone, charitie is gone, deuotion is gone, trueth is gone.

When should reioyce in God, there is no such reioycing now: a dayes put in practise: wee in some miseries, and the wise men foresee more, the righteous is taken away, from the euill to come: as God tooke Iosias, because he should not see the calamities of his people.

18 For our own estate in particular, when decrepite age commeth, which wee so much wish for before: is not this age a disease of it selfe, at those fourescore yeares which is the furthest hope of our strength: are we not then cumbersome to others & irksome to our selues?

In the meane time, so many snares and engines are laid by the pzoessed enemy of man to entrap mens soules, as we may with reuerence and loue, wonder at the mercy of God in our deliuey for the tyme past, and peaccably accept of our passage into a place of true security, now consequently to ensue.

19 Last of all, a remembrance of the place, whether we are going, should take vs away as the Angels took Lot from Sodome. It is vnto a Citty of all continuance, Euen that City where our soules shall liue. Let

He. 13. 14

vs send our faith in beleeping  
our hope in expecting, (as  
sua sent messengers before) to  
vie w that cosurety which God  
wil giue vs. These messengers  
will bring vs word, that we  
hath not scene, nor eare heard,  
nor the heart of man conceived  
the high excellencie thereof:  
which (me thinks) should moue  
men to giue this world a wil-  
ling farewell.

20 To conclude with  
Saint Cyprian, let Pagans  
and Infidels feare Death,  
who neuer feared God  
in their life. But let Chri-  
stians goe as Travellers vn-  
to their native home, as chil-  
dren vnto their louing father,  
willingly, ioyfully. One thing  
(saith) the Prophet haue I de-  
sired of the Lorde, that I may  
dwell in the house of my God al  
the dayes of my life.

*Psal. 27. 4*

*2. Cor. 5. 4*

Men naturally haue a desire  
to be at home: the Apostle tels  
vs in the second to the Corin-

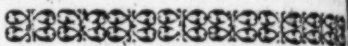
thians,

thians  
home  
with  
to bee  
Death  
these  
not fr  
beth  
it al  
open  
I  
fay  
it fr  
ro  
let  
so  
po  
an  
f

thians and the sife, we are not at home while wee are cloathed with these bodie: & therefore to bee vncloathed is best of al: death dooth separte vs from these earthly pleasures, but not from heauenly: as it taketh vs from friendes, so doth it also take vs from secret and open enemies.

It plucketh vs from the affayres of the world, so dooth it from the griefes and sorowes of the world: it pulleth vs from our possessions, so doeth it bring vs to the possession of better thinges: and therefore consider we not so much, whence, and from what, as whether and to what by the grace of God wee are going.

THE



### The sixteenth Chapter

How they may bee induced to depart meekely, that seeme loath to leaue worldly goods wife, children, friends or such like.



While we set our affections vpon earthly thinges onely, wee much affect them, and are leath to depart from them: but once taking a taste of heavenly, we begin to grow out of liking with the basenesse of our former desires: and bend all our affections to an earnest expectation of farre bettet that are to come.

2 If we doe respect riches Christ hath greater riches in another worlde, then all the

empire

empire of Alexander can yeeld.  
 If honour, hee hath greater  
 honour then all the thrones  
 of earthly Potentates can  
 afforde. ( For one daye in  
 his house is beter then a thou-  
 sand . ) If friendes, heauen  
 hath the glozious companie of  
 Saintes and Angels, who re-  
 ioyce at our entrance into their  
 common ioy: what moze ac-  
 ceptable then good company,  
 and together ioyfull company?  
 The company is good, where  
 the righteous liue together:  
 ioyfull, where is nothing but  
 a cheareful singing of Alleluiah,  
 where there are so many ioyes,  
 as there are together saith S. Au-  
 sten, partakers of ioy, Quot so-  
 cios felicitatis, tot gaudia, How  
 many companions of felicity,  
 so many ioyes.

3 For worldly possessions  
 here we found them, and here  
 we leaue them: The time of our  
 enioying them is vncertaine,  
 because we see them ebbing and

flowing

*August. de  
 Spirit. &  
 Anima.  
 Apo. 19.3.*

flowing like the sea, and we do not possesse them as we ought, vnlesse we are ready at times best besceeing vnto God to forgo and leaue them.

4 But to forsake friends cannot be but grienous vnto flesh and bloud; to leaue wife & children cannot but goe neare the heart, where affection hath been rooted, to take our last farewell now of goods, mansions, landes, reuenewes, pleasures of all sortes is a pinching sorrow: Yea, but if we open the other eye, wee shall see whether we are going, euen to Christ that redeemed vs, who is nearer the all.

5 we leaue pleasant delights but receiue more pleasant by infinite degrees: we leaue delights, which onely seeme to be but are in substance nothing lesse.

Wherefore to vnburden our selues of all earthly cares, wee may obserue this course,

which

which  
dzen, f  
humbl  
rection  
for th  
is a fa  
taketh  
cause  
phane  
W  
well  
tures  
for th  
ypoc  
left  
wer  
sho  
be  
ma  
uen  
are  
by  
ou  
at  
fu  
ti

which is to commend wife, children, friends, & such like in our humble prayers, vnto his protection, who can better prouide for them then our selues, who is a father of the fatherles, and taketh into his owne hande the cause of the widdow and Orphanes.

*Psal. 68.5*

Which the ancient patriarchs well considering at their departures from the world, prayed for the blessing of God to come vpon their posterities, and so left them. Knowing that they were but sent before them, who should themselves also ere long be, follow after.

Did we rightly consider the manifold grieuances, which euen our chiefest delights, wee are so loath to leaue, haue often brought vs, we should soone see our departure from them to be a departure from many cares. The Sun though it be cheerefull and warme, yet is it sometimes lesse pleasing, by reason

of

*Fulg. ad  
Theod.*

of scorching heate: the  
though it be lightsome, yet is  
sometimes gloomy and ouer-  
cast: Our worldly delights  
and whatsoeuer is here plea-  
sing vnto vs, haue had oftentimes  
much sower sauce. why  
then (sayth Fulgentius) doe we  
not forsake this want to attain  
a future plentie?

7 Of all other we neede not  
so much respect the forgoing of  
worldly possessions, which are  
(saith one) for these causes ra-  
ther to be dispised of vs, then  
to be left with discontentment.  
First, for that they are vani-  
ties: Secondarily, for that they  
are not onely vanities, but also  
deceipts: Thirde, because they  
are spinæ, pricking thornes:  
Fourthly, for that they are  
arumina, euen griefes them-  
selues.

Woe it wee vse them a-  
right, wee are not onely Ste-  
wardes, when the owner him-  
selfe will haue it so, what shold

Woe

we else but with all contentment of mind forsake and leaue them: When night comes we willingly laye off our cloathing, and then make ready to take our rest.

¶ Wee came all of vs with Iob naked into the world, and with Iob naked shall we returne againe: onely our good deedes and our badde (as they say) beare vs companie: bona sequuntur, mala presequuntur.

¶ A great Conqueroz of the world would haue his ensigne bearer carrie forth Linteam vestem, a soye cloath or shrouding sheet, saying loe here is all, of all his conquests a worthy captaine doth carry with him.

Hither we came as Iacob came to Laban, onely by Gods prouidence we are that we are: If God will giue vs food to eat, & cloathing to put on, God shall be our God These heards and droues about vs, they are

Ge. 32.10

from

from the mercie of God, as  
plantes growing in our soyle,  
soyle, not vapoꝛs that did  
of vs, but of the nature of  
fluences that from heauen  
come vpon vs.

*Psal. 14. 8*

Euery one sueth to God  
Forma pauperis, for things  
cessarie. We are all Publi-  
receiuers, God onely is the gi-  
uer of all, Nihil nostrum  
tempus, wee cannot call any  
thing ours but time: Dum tem-  
pus habemus, while wee haue  
time saith the Apostle, that  
tempozall thinges come from  
the great stozehouse of heauen:  
we may not say as the temple,  
Omnia mea sunt, but Omnia  
Dei sunt, all is mine. but all is  
of God, who is the best Land-  
lord, hee requires no moze but  
that wee acknowledge to hold  
of him, to receiue that we enioy  
from him.

Wherefoze the Prophet Da-  
uid saith, Te dante, nos colligi-  
mus, Lord, thou giuing, we

gather:

gather: and are therefore called  
 gods, because they are Gods,  
 his and not our owne: where-  
 by we learne with contentment  
 to leave them, when the giver  
 thereof shall of his bountie call  
 us away to receive better. We  
 leave them to live, the end cea-  
 sing, the means cease concur-  
 ring by to the end.

10 But is it possible wee  
 should forget whither wee are  
 going: where should the mem-  
 bers be, but where þ head raig-  
 neth: Where should the hart be,  
 but where our heavely treasure  
 is: Christ who is our treasure  
 is in heauen, whether first our  
 afflictions ascend, and then wee  
 follow after.

*Mat. 6. 21*

11 All these riches remaine  
 not, helpe not in time of need:  
 they take them swinges often  
 and flie from vs, and are but  
 straw and stubble, whereupon  
 we may build no sure foundati-  
 on: And therefore wee need not  
 so much care to forsake them.

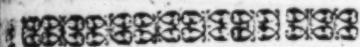
*Pro. 27.*

34

On the other side, we leave  
the societie of men; and goe to  
that Celestiall societie of An-  
gels aboute in heauen, where  
also a multitude of our good  
friends expect vs. Our separa-  
tion each from other here, is  
onely for a time, our continu-  
ance together in the life to come  
shall be for ever. Let vs con-  
sider that when wee die, wee de-  
part from the world, and there-  
fore worldly affections should  
now depart from vs: let vs be-  
take our selues wholly to a bet-  
ter habitation, to a better socie-  
tie, to better ioyes, Desiring  
with the Apostle to bee  
dissolued & to be  
with Christ.

(..)

CHAP.



CHAP. XVII.

How the impatient may be perswaded to indure the paines of sicknesse, and to die peaceably.



He conflict once begun, the courage of the Captaine then, and neuer but then, is experienced. When God dooth call his children to any crosse or calamitie, then begins the battell: then their blessed patience and meeke contentment is made manifest, or neuer.

Knowing that all goes by his ordering, in whom we Live mooue and haue all our being: and that no Physitian can be more carefull for the health of the bodie, then God is wont to be for the health of the soule: how bitter so euer the potion

AR 17.28

seeme

seeme, receiuing it from him  
who meanes vs so well, we  
should not but receiue with pa-  
tient suffering. Whatsoeuer his  
mercifull hand shall reach vnto  
vs.

*Eccle. 2. 1.  
2. 3.*

2 My sonne (saith the wise  
man) when thou comest vnto  
the service of God, prepare thy  
soule vnto temptation, and  
shrinke not away when thou art  
tried, for whome the Lord lo-  
ueth, him hee chastiseth. Gold  
and silver are tried in the fire,  
and acceptable men in the fur-  
nace of aduersitie.

*Exod. 2. 3.*

3 If God will haue Moses  
to be a gouernour of his people  
God will haue Moses to be cast  
out, & laid in the bulrushes by  
the riuers brinke. If God will  
haue Daniel to be a ruler vnder  
Darius, Daniel must lie for a  
time in the Lyons den. If God  
will haue Lazarus to bee in A-  
brahams bosome, blessed Laza-  
rus thy soares & sores are soon  
crazed, but thy ioyes are euer-  
lasting.

*Dan. 6. 16*

*Iu. 16. 20*

4. Wee that had seene Elias, persecuted by Iezabel. Susanna accused by two false elders: the holy man Iob afflicted from top to toe, would haue thought God had little respected their sincere worship and reuerence of his name. Flesh and bloud wold haue imagined their state most distressed: but if wee stay a little and obserue their patience, we shall see their deliuerance not farr behind.

5. Should wee not endure some bodily pains remembryng al chastisements are from God? May should wee not depart the world with a willing mind?, himselfe calling vs to depart? the faith wee haue or ought to haue of our chaunging can tell vs: Nisi granum frumenti cadat in terram, & mortuum fuerit. that same fructum adferet, will not followe: The graine of Corne must bee cast into the earth: befoze wee can haue increase of fruit. Wee that makes

1. Re. 19.3

Su/a. 5.5.

Iob. 2.

Iob. 12.24

the

the bodie of Cozne to serue a  
gaine, can hee not make the bo-  
die of man liue againe?

*Ge. 35. 18*

Although our dissolution be  
vnto nature a painefull transi-  
and therefore it is as Rachel  
said, Benoni an effect of sorrow  
yet is the same to Grace an of-  
spring of strength, and so coun-  
ted Benjamin, Filius dexteræ, the  
sonne of her power.

*2 Re. 2. 11*

*Gen. 32. 2.*

6 To endure and suffer  
some what, seeing the reward  
of suffering is great, should be  
lesse grievous vnto vs, if we  
looke for our felicitie here, we  
are deceiued. Elias must goe to  
heauen in a whirlwind. God  
will send Iacob an Angell to  
comfort him in his iourney, af-  
ter all his trouble with Laban,  
and God will bring him home  
with aboundance of increase at  
last.

*1. Cor. 10.*

13

7 God is faithfull and will  
not suffer his to be tempted a-  
bove that we are able: tarry  
a little the Lords leasure, de-

litterance

liuerance will come; peace will come; ioy will come. In the meane while to bee patient, in Miseric, it makes miserie, no miserie.

8 Should it so much grieue any in time of sicknesse? Why Christ himselſe went not by to glorie, but first hee suffered paine, as is shewed in an other place more at large. *Crux pendens, cathedra docentis*, Christ vpon the Crosse as a Doctoz in his Chayze. reade to vs all a lecture of patience. Hee was (saith the Prophet Eley) *vir dolorum*, a man full of griefes, & *sciens infirmitatem*, and one that had good experience of our infirmities. Whatsoeuer wee suffer, hee patiently suffered more for vs sinners, and hath called vs to his eternall glorie, after suffering a little, hee will make vs perfecte confirme, strengthen, and stablish vs, which will be a happie refreshing after all.

*Esa. 53.3.*

*1. Pe. 5.10*

*Aug. ma.  
iii.*

9 That I may (sayth S. Austen) after this languishing, see Christ in glorie, and be partaker of so great a good, what though sicknesse weaken, labours oppresse, watchings consume, cold benumme, heate enflame: Nay, though my whole life bee spent in sighes, and sorowes, what is all to the rest that shall ensue in the life to come. Why doe wee complaine of want of rest, seeing wee have undertaken a iourney, wearisome and troublesome.

*Ro. 8. 18.*

10 The Apostle S. Paul counted these momentarie afflictions not worthe of the glorie that shall bee shewed unto vs: momentarie, and therefore such whose continuance is not long.

Wherefore seeing that after all these sorowes, wee are going to so quiet a Haven: wee may with patience endure a time some fatherly correction. Shall wee looke for a garland,

and

and neuer set foot to runne the  
race? Shall wee with Iobs  
wife bee content onely to re-  
ceiue good at the handes of  
G O D, and no touch of trou-  
ble. The people murmured  
in the wilderness, and the  
Prophet sayes, they prouoked  
God.

Dauid tooke it not well  
when the Ammonites ill in-  
treated his Ambassadors: these  
afflictions are Gods Ambassa-  
dors; to repine or grudge a-  
gainst them, is to intreate them  
euill. What should wee but ac-  
cept thankfully, and in peace-  
able manner depart this world:  
considering wee are going to a  
place of rest, it may make this  
bitter cup haue a sweeter taste,  
and stirre vp in vs a longing  
to be at our long home for life  
is lent vs as a ship. to trans-  
port vs ouer to the port of rest,  
from the cradle to the graue,  
wee are vpon the stormie Sea,  
tossing vp and doونه.

2. Sam.

10. 4.

*Aug. ma-  
nu.*

9 That I may (sayth S. Austen) after this languishing life, see Christ in glorie, and be partaker of so great a good, what though sicknesse weaken, labours oppresse, watchings consume, cold benumme, heate enflame: Nay, though my whole life bee spent in sighes, and sorrowes, what is all to the rest that shall ensue in the life to come? Why doe wee complaine of want of rest, seeing wee have undertaken a iourney, wearisome and troublesome.

*Ro. 8. 18.*

10 The Apostle S. Paule counted these momentarie afflictions not worthe of the glorie that shall bee shewed vnto vs: momentarie, and therefore such whose continuance is not long.

Wherefore seeing that after all these sorrowes, wee are going to so quiet a Haven: wee may with patience endure a time some fatherly correction: Shall wee looke for a garland,

and

and neuer set foote to runne the  
race? Shall wee with Iobs  
wife bee content onely to re-  
ceiue good at the handes of  
G O D, and no touch of trou-  
ble. The people murmured  
in the wilderness, and the  
Prophet sayes, they prouoked  
God.

Dauid tooke it not well  
when the Ammonites ill in-  
treated his Ambassadors: these  
afflictions are Gods Ambassa-  
dors, to repine or grudge a-  
gainst them, is to intreate them  
euill. What should wee but ac-  
cept al thankfully, and in peace-  
able maner depart this world:  
considering wee are going to a  
place of rest, it may make this  
bitter cup haue a sweete taste,  
and sturre vp in vs a longing  
to be at our long home for life  
is lent vs as a ship, to trans-  
port vs ouer to the port of rest,  
from the cradle to the graue,  
wee are vpon the stormie Sea,  
tossing vp and dovne.

2. Sam.

10. 4.

*Sen. de con  
sol.*

11 It is said of Plato a he-  
then man, Who at the point of  
death amidst all his paines, he  
haue giuen the Gods thanks  
that hee was borne a man, and  
not a beast; a Greeke, and not  
a Barbarian, and so quietly let  
he the world. It is a comfort to  
a man, saith Seneca; to call to  
mind, that so many before him  
haue suffered, and all that are to  
come shall suffer, suffer I say  
that patiently.

Wouldest thou neuer die,  
then shouldest thou haue neuer  
beene borne? Now is the time  
to call into exercise our pati-  
ence, our faith, our assured trust  
and confidence in God.

12 How should the Chri-  
stian man with all gratefull re-  
membrance of Gods goodnesse  
towards him, of blessings re-  
ceiued, of daungers preuented,  
now patiently bequeath his de-  
parting soule into the hands of  
God, quietly suffering his tran-  
sitorie triall:

13 **S**orrow may endure  
for a night, but ioy commeth  
in the morning. Bee patient  
saith **Saint James**: Behold the  
husbandman wayteth for the  
precious fruites of the earth,  
vntill he receiue the former and  
the latter rayne: settle your harts,  
for the comming of the Lord  
draweth nigh.

*Iam, s. 7*

**T**ake the **Prophets** for an  
example, if wee will reioyce as  
they now reioyce, we must liue  
as they sometimes liued, and  
suffer as they suffered. If wee  
are grieved in that wee suffer,  
as good, and better then our  
selues haue suffered before vs.  
**Christ** our **Sauour** saith, If  
any will follow me, *Tollat crucem suam*, Let him take vp his  
Croffe, *Ego mecum, ille suum*, I  
haue taken vp mine, and he must  
take vp his.

14 **I**f wee looke into the  
proceedings of **G D** with  
all his seruants, wee shall see  
him chastening them for a

time, and leaving them a little in the triall of their faith. The louing mother doth sometimes leaue the child, goes aside, and seeing the infantes moaning after her, then shee runneth, and is woont to make the moze of it. When God seemeth to withdraw a little, his helpe from vs, it is onely to see whether we will moane after him; which when he perceiueth we doe, wee are the moze beloued of him, and withall, our selues the sooner drawne by these meanes to the exercise of faith, obedience, humilitie, and patience vnto the end, of his pleasure and leasure.

15 When the waters of the flood came vpon the face of the earth, downe went stately turtles and Towzes; but as the waters rose, so the Arke rose still higher and higher. In like sort when the waters of afflictions arise, down goes the pride of life, the lust of the eyes: in a

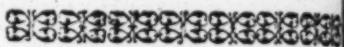
world, all the vanities of the world. But the Arke of the soule riseth as these waters rise; and how too: Higher and higher, even nearer and nearer towards heauen.

16 Wherefoze to endure the paines of sicknesse patiently, is an example taken from all Gods childzen, who did possesse their Soules in patience: and an approbation from GOD himselſe: or as our Sauour saide of Nathaniel: Ecce vere Israelita: Behold a true Israelite, as if a voice from heauen did testifie of the patient man: Hic est filius meus dilectus, this is my beloued Sonne.

Now therefore wee may not forget in time of neede so good a vertue as patience is, for which God hath a double crowne, the one for our content here, the other hereafter of all continuance, remembering euermore that of the

*Iob. 1. 47.*

**Prophet,** The bones which the Lord hath broken shall reioyce. **Christ our Saviour saith,** Possesse your soules in patience, in if, without patience you lose the right possession of your soules.



### CHAP. XVIII.

How they are to be comforted, who in times of sicknesse, seeme to be troubled in mind with a remembrance of their finnes, and feare of iudgment to come.

2 Re. 6. 15



**W**hen the seruant of the man of God saw the Cittie Dothan to be compassed about with a multitude of enemies, hee cries out to the Prophet, saying, Alas master what shall we doe? The Prophet prayes

that

that the eyes of his sernaunt might bee opened, which petition granted, then he sees the mountaine was full of hoyses and Chariotes, and fire, in effect, that they were moze, who stood for them, then all the multitude which compassed them.

Now may the sicke with the Apostles pray, Lord increase my faith. By which faith he shall see that Christ with all his merites is for him, which is moze, and of moze efficacie then the whole power of darknesse, that can oppose it selfe against him.

The sorrowfull sinner now besieged with a remembraunce of the iustice of God, the severity of iudgement, the malice of the old Serpent, now all laying honte batterie unto his departing soule, the world forsaking him, his friends departing from him, or at least sometimes weeping by him, cannot but with complaint say, What

by him, cannot but with complaint say, What shall I doe which way shall I turne.

Are we vpon our departure out of this our Egypt? let vs sprinckle our heartes with the blood of the Lambe, and the destroyer shall not enter, nor haue power to hurt.

*Ro. 8. 32*

2 Let vs call to minde the loue of God, in not sparing his owne Sonne, which the Apostle tooke as an argument of good consequence: if hee gaue vs his owne Sonne, how much will he not giue vs all things with him? and therefore mercy in time of need. What heart is able to conceiue the diuine providence from the beginning haue ouer man.

3 One bringeth in the three persons in Trinitie, after this manner, consulting of his good. God the Father sayeth let vs create man, but being created, will hee not fall away God the Sonne aunswereth,

though

though hee fall away, I will redeeme him: but being redeemed, will hee walke worthy of his calling, God the holy Ghost replyeth, I will conserue him, I will sanctifie him.

But amidst all assaultes the blessed object of Christes merites is alone able to reuiue the fainting Sinner, and make him argue his right against Sathan: as thus, Where is thy force thou roaring Lyon, hath not Christ weakened it: Wilt thou know my strength or might, wherein I ouercome? It is the blood of the Lambe.

¶ Thus when like Dauid we come to fight with Goliath, we cast away Saules armour & all trust and confidence in our selues, and onely set forward in the name of the God of Israel: Dooth the law endite vs of transgression: we make our appeale to the Court of conscience, nay. wee haue a

Superledeas to stay that course  
and we appeale to the throne of  
Grace: a leg e timoris, ad legem  
amoris, from the law of Feare,  
to the law of Loue, as Saint  
Austen speaketh.

*Gal. 3. 13*

Doth the aduersarie bring  
forth our debt bill? Our answer  
is, the Obligation is cancelled,  
the booke crossed, and the whole  
debt fully discharged.

*Mat. 3. 17*

Christ hath passed his word  
for vs: nay he hath paid all that  
was due for vs to the bitter:  
most farthing: now we can shew  
our generall acquittance vnder  
hand and seale, given vs by  
him, with whom it is as proper  
to shew pittie, as mercy, to helpe  
miserie. This is my beloued son,  
in whom I am well pleased: here  
is  $\phi$  Creditors own word, his  
own hand writing vnder seale,  
it is a voice from heauen too,  
and therfore sufficient to com-  
fort sinners on earth in all their  
distresses: A quietus est, verie  
good in law.

**Doe the finnes and offences of our youth now dismay vs ?**  
If we acknowledge our finnes, saith Saint Iohn, God is faythfull, and iust to forgine vs our finnes, and to cleane vs from all vnrighteousnesse.

*1. Ioh. I. 9*

**¶ Yea but doe a multitude of finnes enuiron vs ? and we see our selues great sinners ? why Christ appeared first after his resurrection to Marie Magdalene, to shew that hee brought comfort to the greatest sinners of all,**

*Mat. 7. 34*

**The house builded vpon the rocke was not mooued when the storme came, and the wind blew. Christ is a most sure rocke, let vs as wise builders lay the foundation of our faith vpon this rocke, and then all is wel This is a true saying, saith the Apostle. That Christ came into the worlde to saue sinners, wherof I am the chiefe as if S. Paul put himself in the number, as euery one should, and say,**

*1. Ti. I. 15*

wherof

whereof I am one, nay the chiefe.

7 And here we may call to mind that bottomlesse depth of Gods mercie, who will be called by the name of a father, to intimate vnto vs his loue, & to encourage vs to come vnto him in time of neede: whose goodness is diffusive and communicable vnto others: whose bounty is delighted in nothing more then doing good. And is wont rather to giue great then small things. God is not such a one as Adam tooke him to be, from whome when hee had sinned, hee should flie, or hide himselfe for feare: but God is such a one, to whome Adam, and all that haue sinned, may haue access with hope and loue.

8 The seruantes of Benadab, in the first of the Kings, & the 20. when they sawe and considered well their distressed case, beganne to aduise their Maister Benadab after this maner: We

1 Re. 10. 20

heare

heare that the kings of Israel are mercifull, wherefore let vs cloath our selues in sackcloath, that so we may goe and find fauour in their sight. If this mercifulnes were a thing proper vnto the Kinges of Israel, what may wee looke for at the handes of him, who is the God of Israel, before whom they that humble themselves, shall questionlesse find grace. Scio quia clemens es & multæ miserationis, Ionas saith, I knew thou wouldest shew mercie that thou wert full of pitie.

¶ My Sinne is greater, noe Cuine, thou errest, God his mercie is farre greater, couldest thou aske mercie Men cannot be more sinnefull then God is mercifull, if with penitent heartes they will but call vpon him.

But come we to Christ Iesus the fountaine of mercie, there shall we find God in his mediation onely, great with-

out quantitie, and good without qualitie, as Saint Austen speaketh.

To this effect, the storie of Themistocles is not vnusely applyed, who hauing offended Philip king of Macedone takes by his young Sonne Alexander in his armes, and so comes to aske mercy, if not for his own sake, yet for his Sonnes sake whom he did present vnto him. We come to craue pardon for our sinnes, and beseech God for mercie, who will heare in time of need, if not for our own sake, yet hee will heare vs all for Iesus sake.

10 Christ in the Gospel was called of the Pharisees by way of reproach, a friend of Publicans and sinners. and so was he in truth and veritie. Neuer was there such a friende to poore sinners, and such Publicans, as hee was, who strake his breast and said, God bee mercifull to me a sinner.

11 The Parable of the lost sheepe, doth shew this loue in seeking the lost sinner: the ioy of the Angels of heauen, ouer our repentance may much comfort vs to call for grace.

When the wandring sonne had consumed his fathers substance, but yet returned sorrowfull to acknowledge himselfe, the father saith not. whence comest thou, or where is now all thy patrimonie, But bring hither the new garment, kill the fat calfe, let vs reioyce, my sonne was dead, and is aliue.

There was a welcome home that might amaze this wandering sonne. Though we sometimes lose the nature of childre, yet god doth neuer lose his name nay the nature of a father, a name of priuiledge to his childre, we crie Abba father, a name of care & prouidence, your heauenly father careth for you, a name of loue. If you giue your childre good things, howe much more

*Gal. 4. 6.*

*Mat. 6. 32*

*Lu. 11. 13*

shall

shall your Father in heaven, giue you, if you aske them of him.

12 And not onely a father but our father, and þ which is more a father in heaven. that howsoeuer we are distressed in earth comfort is, we haue a father in heaven. Which should wounde our harts, and kindle our affections in all distresses with comfort to call vpon him.

It may bee said also in this case as befoze it was said of the affection of a mother: There is none knowes the loue of a father, but a father, nor any þ loue of God, but God himself, who is loue.

The Publicane who smote his breast for sorow of his sin hee stood a far off, and would not come neare vnto God, because God should in mercy come neere vnto him: Was he not more accepted then the Pharisee? the text sayeth, hee went home more righteous,

13 That thou mightest bee  
blessed O man, first he created  
thee, that thou mightest bee reco-  
uered when thou wert lost, the  
he redeemed thee, to bee deliue-  
red, is properly the state of the  
innocent: but to bee redeemed  
is there condition for whom a  
price must bee paid, and ther-  
fore haue offended. Consider  
that Christ hath redeemed thee,  
which redeeming he weth a  
price payed for thy raunsome,  
which price was his dearest  
bloud.

14 When Christ wept, and  
shed some fewe teares for La-  
zarus, the Iewes reasoned and  
sayd, see how hee loued him? but  
when Christ shedde his owne  
bloud for vs, and that in greate  
abundance too, O see how he  
loued vs? O loue without ex-  
ample, he was crowned with  
thornes, that wee might bee  
crowned with glorie.

If he bought vs with so  
great a price, will he refuse his

Esa. 59. 4.

Psa. 27. 12

Lu. 10. 34

own peniworth? If he sought  
vs flying from him, what he not  
much more receive vs when  
we come vnto him? Can a mo-  
ther sayth the Prophet Esaye,  
forget the child of her wombe,  
yea though she do, yet will not  
God forget his people, When  
my father and mother forsooke  
me (sayth David) the Lord took  
me vp, We haue a good Sama-  
ritan, that when the Priest and  
the Leuite left vs wounded, to  
wit, the ceremoniall & iudicial  
Law passed by vs, he bound vp  
our wounds, and payd for our  
curing, that we might be reco-  
uered vnto everlasting health.

Hath not Christ sayd as vnto  
Lazarus, When he had layen  
in the graue cloaths of sin: come  
toorth mankind, come forth &  
liue.

Our Ioseph is gone before  
to prouide for his brethre, was  
there euer such loue? Alas  
how wide the east is from the  
West, so farre hath he set our

sinnes

sinnes from vs: Nay, like  
as the pillar of cloud was set  
betweene the host of their ene-  
mies, and the tentes of the peo-  
ple of Israel, that no harme  
might befall them: so hath hee  
set his prouidence betweene vs  
and all casualties, that no hurt  
should oppresse vs.

Prayse the Lord O my soule,  
and all that is within me prayse  
his holy name, praise the Lord O  
my soule, and forget not all his  
benefites.

16 We should be sutors vn-  
to Christ, and least our mani-  
fold sinnes should make vs  
bashfull, hee calleth vs vnto  
him saying: Venite omnes qui  
laboratis & onerati estis, & ego  
reficiam vos: Come vnto mee  
all that are weary, and heauy  
laden, and I will refresh you:  
Came he to call sinners to re-  
pent, and shal he not shew mer-  
cy to the penitent?

17 Did all the poore Crea-  
tures come vnto the Arke, to

Ex. 14. 20

Pf. 103. 1

Mat. 11.  
28

saue themselves? Did the Angels carrie Lot out of Sodom and shall we not come vnto him, who calls vs so louingly, & means no other but to bring vs vnto his euerlasting kingdom?

1. Cor. 3. 6

18 Wherefoze let neither the multitude of our sinnes, nor terror of the law, nor feare of Gods iustice discorage vs in time of distresse. Christ hath put them all to flight, as Dauid did the Philistines by killing the killing letter of the Law.

No sooner was our Ionas cast into the sea, but the wrath of Gods iustice ceased; no sooner was the Paschall Lambe slaine, but the true Israelite is deliuered, who would not cast his burthen vpon him that dooth desire to giue vs ease? As I liue sayth the Lord, I would not the death of a sinner. God would haue the sinners to die, but the sinner to liue.

whose creatures haue nourished vs: whose prouidence hath

preserved vs: whose mercies  
bath carried vs all along from  
our berie cradles untill this  
day, whose watchfull eye hath  
deliuered vs from so many dan  
gers both of body and soule?

16 Haue we had such and so  
many experiments of loue, and  
should we now doubt thereof?  
Is the Iudge become our ad  
uocate, and shall we feare to  
goe forwarde towards the  
throne of grace?

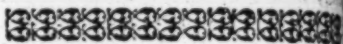
20 The Spirite and the Bride  
say Come, and let him that is a  
thirst come, and let whosoever  
will drinke of the water of life,  
come freely.

Who shall laye any thing to  
the charge of Gods chosen? who  
shal condemne. Christ at the  
right hand of God ma  
keth request for  
vs.

*Ap. 22, 17*

*Rom. 8, 34*

The



### The Ninteenth Chapter.

How the sicke in the agonie of death, may be prepared towards his end.



**A**l our life long haue wee liued in a departure and farewell from the world, since our very first entrance, wee were euer drawing towards our ende, and our pilgrimage is almost ouer.

When we approach towards the period of our course, what else remaineth but a hearty commending our soules to God, and a comfortable expectation of a better life to come. When weakenes of humane nature doth not afford habilitie to manifest our soules affecti-

ons, God shall accept at our hands, the sending bp of our sighes and desires to Heauen.

*Ex. 14, 15*

In these last extremities incident vnto the state of man, we may flie vnto praier, as vnto a Citty of refuge which prayer, sayth Tho. Aquinas, *interpres desiderii*, the interpreter of our desire, and *Desiderium est actus charitatis*, God sayd vnto Moyles, why haste thou cryed vnto me for this people: and yet we finde that Moyles spake neuer a worde, to shew that hee hearde the secret supplication of Moyles heart.

*Tho. aqui.  
2.2.  
quest. 83.  
Art. 9.*

Out of the deepes, sayeth the Prophet Dauid, haue I called vnto thee O Lorde, out of the deepes, not as out of one deepe but deepes, out of the greatest sorrowes both of body and minde haue I called vnto thee. In an other place, one deepe, sayeth hee, calleth vpon an other, what is that there

is a depth of mans misery now  
at the gates of death, and there  
is a depth of Gods mercy  
whiche is ready to heare and  
helpe all that calleth vpon  
him, now misery calleth vpon  
mercy.

*Ionas .2.2*

*Susan. 35.*

*Pf. 6.3.7.*

*Psa. 103. 1*

2 *Ionas* prayed in the belly  
of the whale, when he thought  
vpon God, *Susanna* in her  
distresse, when she lifted vp her  
eyes to heauen. Haue not I  
remembred thee, sayeth *Dauid*,  
vpon my bed, and thought vpon  
thee when I was waking.  
And in another place, O Lord,  
my heart is ready, my heart is  
ready, And if his trust was  
that God would accept the re-  
diness of his hart.

The minde beating vpon a  
reembrance of Christs passion  
shall mitigate in part the bodi-  
es paines.

*2. Tim. 4*

3 Now is the time that *Timothee*, a good souldier should  
fight by *S. Pauls* good example  
a good fight, Keepe the faith, & so

finis

finish his course, for why? at  
erall there is a Crowne of  
glozy.

4 This is the last Sceane  
of all the Comedie, when a lit-  
tle hunt is once past, troubles  
cease, but ioyes neuer cease,  
And therefore a good remem-  
brance of the ioyes to come  
may now tell vs that we are  
going from the darkenesse  
of this worlde, to the land  
of the liuing. Where is no  
night, no neede of the can-  
dle, nor the light of the Sunne,  
for God giueth them light,  
and they shall raigue for euer  
more.

6 Holde thy peace Babi-  
lon (sayeth Epiphanius) and  
bee mute, O Sodome be-  
cause (that Article) I belieue  
life euerlasting is cleare, and  
consequently, bringeth com-  
forte to Gods departing Chil-  
dren.

8 But let vs hearken to  
Christ himselfe, I am the re-

*Epiph. Epi*  
32.3.

*Is. 11.25*

urrection and the life, (sayeth the Lorde) whosoever belieueth in mee, yea though hee were dead, yet shall hee liue, and whosoever liueth, and belceueth in mee, shall not die for euer. **D**iope of ioyes. wee laye vs downe to sleepe, and our rest, and **G D D** it is that makes vs dwell in everlasting saluety.

7 And here wee may not omitte to call to minde, the manner how Gods seruants of old haue shut vp the day of their mortality.

As first that of Moyfes who after beholding the land of promise. perceyuing his life was not long, blessed God for all his benefites, blesseth the people, and so dyeth. That of Iosuah, who exhorted Israell to feare **G D D**, to stande stedfastly in all his ordinaunces, and so mildly goeth the waye of all the

*Deut. 33.1*

*Deut. 34.5*

*Ios. 23.11*

world

world.

That of Dauid who draw-  
ing towarde his end a little  
before his death, enioyneth  
Salomon his Sonne to walk  
in the wayes of **G D D**,  
that so hee might prosper in  
whatsoever hee tooke in hand.

*Ios. 24.29*

*1. Reg. 22*

That of Tobie, who when  
he laye a dying called his  
Sonne, and his sonnes sons,  
exhorting them by a fatherly  
authoritie to be mercifull, and  
iust, that it might goe well with  
them.

*Tob. 13.8*

That of Saint Stephen, who  
praying for his persecutors,  
and calling vpon the name of  
Jesus, fell a sleepe. That of  
Jacob, Salutare tuum expectabo  
Domine. **O Lord I will wait**  
for thy saluation when he de-  
parted with blessing his po-  
sterity. That of Serapion, a  
good and faithfull olde man,  
(sayeth Eusebius) who after re-  
ceyuing the holy Eucharist,  
that ioyfull perfection for our

*Act. 7.60*

*Ge. 49.18*

*Euse. Hist  
lib. 5. chap  
45*

passage, most meekely departed this life to liue eternally.

And thus haue the godly tooke their farewell of the world.

8 As for thinges sublimary, they leaue vs, and with them the Soule onely remaineth to bee commended vnto G D D. Now may we cry helpe Lord, for besides thee we haue no helpe: it is not the peeces of our owne deserts that can make such a garment as can couer our sinnes: it is that scarlet robe that tooke a deepe purple die, in the passion of the Sonne of God himselfe, that must now stand vs in steade to couer our sinnes.

If when thou art going a iourney, thou wouldest be gladde to committe thy temporall goodes to such a friend, by whome thou mayest be sure they shall bee well and safely kept; how much more may the Christian man comforte

him.

himselfe in committing his  
Soule to the custodie of  
Jesus Christ his Sauuour,  
who will keepe it sure and safe  
for euer.

9 Ruben saide of Benjamin,  
when Iacob was loath to let  
him goe: Deluer him vnto  
mee, and I will bring him  
safely home. So of Christ  
it may bee more rightly saide:  
Commende thy departing  
Soule vnto him, and he will  
bring it vnto her long and  
blessed home, safe & sound  
which is the king-  
dom of heauen.

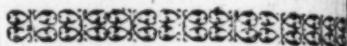
(...)

O 3

The



Ge. 42.37



## The twentieth Chapter.

In what maner the sicke shoulde  
be directed by those to whom  
this weightie busines dooth  
specially appertaine.

Nũ. 6, 23.



Amongest menne,  
those whome God  
hath set aparte to  
helpe distressed  
consciencs, to  
whome he hath giuen power  
commaundement to pronounce  
absolution & remission of sinne  
in his mercy, to blesse in his  
name, to teach his people, & to  
do them good in times of need:  
partly by matter of exhortation  
and partly also by offering praye  
in their behalfe deuout prayer  
towards the throne of grace, for  
it is the part of Christiāns in ge  
nerall, to exhort, to do good  
to another, while we continue

together,) In the visitation of the sicke, so high a worke of mercy, they are occasioned, if euer, to enter most seriously in to the exercise of both.

2 That care may be thought to bee of greatest importance, which is imployed in helping them who are now least able to helpe themselves, and had neuer more need God knowes of ghostly direction.

3 There is nothing which the sicke in these extremities doe more desire against the naturall terrours of death and many troubles of conscience, which at this time are wonte to assaulte them most.

It is therefore greatly to be wished that like as the serpent, that old enemye of mankind, a man lear, yea soule lear from the beginning who the shorter his time is, the fiercer his wrath is, and chesfly intendeth ruine

*Apo. 12. 12.**Ioh. 21. 15**1 Pe. 2. 25**1. Pet. 5. 8.*

unto the hals, as the last part of mans life is at this time begun: so those who in louing feed and in feeding loue Christ his lambs, should now be most careful to keep them from this deuouring Lyon, and endeavour to present them sound in faith ioyfull in hope, rooted in charity, vnto the great Bishop and shepheard of their soules.

4 Notwithstanding, that the good grace of that spirit which directeth our highest proceedings can better direct a discreet & sober Agent in this case, then all formes of direction whatsoeuer: yet as in other duties, so in this, some aduertisements may be obserued by those, who are content also to heare the aduise of others.

5 First therefore, death being that which all men suffer, but not all after one sort, care ought to be had answerable vnto the disposition of the dying:

Cedi:

Cebiousnesse of discourse may  
soone wearie the weake partie:  
few words & those sometimes  
in pimate well ordered, are  
wonte for the most parte, to a=  
nalle most.

Impertinent speeches are  
very vnfitte, the pzenence of=  
tentimes are those. who haue  
bene associate in folly, yea,  
sometimes the pzenence of those  
who are nearest in alliance, re=  
moued, is thought by graue  
iudgement to be the fittest o=  
portunity for the giuing of  
soule: counsell, bearing a simple  
and honest intent to do good.

9 & pzemeditated exhortati=  
on, after information taken  
of the disposition of the sick, is  
very behouefull this loose and  
fleight hudling by of diuine  
matters, and sometimes of  
Gois mysteries themselves,  
doth oft in bring in contempte  
the high Wisedome of Holy  
Scripture, which but with all  
reuerence; watchfulnesse; and

*Chrys. Ho  
in Secund.  
Math.*

prayer, none should presume to search and open.

This disposing then of the sicke vnto a Christian end, being a worke of such moment, they may proceede to whome it shall appertain in this, or the like maner.

And first.

1. Now make a most sincere and humble confession of all his sinnes.

2. That he be content with all his heart either to liue or die, as it shall seeme good to GOD his diuine pleasure:

Care is taken that the sicke

3. That hee bee resolved to make a heartie reconciliation with the world, desiring forgiveness, and forgiving all offences whatsoever amongst men:

4. That hee take in good part this visitation sent

vnto.

unto him, to prepare him  
to die leasurably Gods  
servant:

- 3 That hee wholly com-  
mend him to G D D his  
mercie, in the onely medi-  
ation of Christ Iesus his  
Saviour.

Secondarily.

- 1 That all of what state  
or condition soever, must  
depart this transitorie  
world:

- 2 That Gods children  
thoroughout the volume  
of holy Scripture and  
examples of ancient wri-  
ters, have willingly peel-  
den themselves at the time  
of their visitation.

Let care  
bee had  
that the  
sicke may  
bee mo-  
ued to cal  
to mind

That Christ himselve  
went not by into glorie,  
but first he passed through  
death.

- 3 That the death of the  
servants of God is pre-

tiong

cious in his sight, and  
that they rest from their  
labours.

These de 2  
maunds  
may bee  
proposed  
to the sick

1. Whether hee acknow-  
ledge the faith of the holy  
Trinitie, with the Arti-  
cles of the Creede, and in  
this faith bee resolved to  
live, and die.

2. Whether he be sorrie for  
his sinnes, and aske God  
forgiuenesse, with a peni-  
tent heart in the merites of  
Christ Iesus.

To which confession of  
faith, G O D sendeth him  
this message, Goe in peace.

1. That Christ came not  
to call the righteous, but  
sinners to repentance, hee  
is a sinner, therefore him.

2. That he was the verie  
Lambe of God that came  
to take away the offen-  
ces of the world. Hee hath  
many offences, therefore

The  
shoul  
wille  
ously  
confi

The sick  
should be  
willed seri-  
ously to  
consider.

to take away his.

3. That he is a refuge for  
all them that bee wearie,  
and heauie laden. Hee is  
wearie, therefore a refuge  
to him.

4. That hee is our righte-  
ousnesse, and neere to all  
that call vpon him, hee  
calleth; therefore bee neere  
vnto him.

5. That if hee liue, hee li-  
ueth vnto the Lord, and if  
he die, hee dieth vnto the  
Lord, whether hee liue, or  
die, he is the Lords.

1. The Prophet Dauid,  
Lord remember thy ser-  
uant in all his troubles.

2. The Publican, God be  
mercifull to me a sinner.

3. The woman of Canaan  
Iesus thou sonne of Dauid,  
haue pittie on me.

4. Iob, I know that my re-  
deemer liueth, and that  
I shall rise againe, and see

God

He may  
be requere-  
d to  
say with

Let him  
also say  
Iesus  
giue me  
4 Iesus  
giue me

God, not with other, but  
with the selfe same eyes.

5 **Saint Stephen:** Lord  
Iesus receiue my spirite,  
and to saye : I am that  
wounded man, blessed Sa-  
maritan, heale mee; I am  
that wandring child, that  
is not worthie to bee cal-  
led thy sonne, father, make  
mee thy meanest seruant,  
I am the lost sheepe, O  
seeke and saue mee: bring  
mee home Lord vnto the  
heauenly fold,

6 **To mention the words  
of Christ vpon the crosse:**  
Father into thy handes I  
commit my spirit.

1 { **Patience in my trouble.**  
2 { **Comfort in my afflictions**  
3 { **Strength in thy mercies.**  
4 { **Deliuernance at thy plea-**  
**sure. Iesus be my Iesus.**

1 { **Not able to pronounce  
them himsele, let the ar-**

ticles of the Creed bee recited in his presence by some other: I beleue in God, &c.

2

**D**istempered, as the best may bee, in burning feauers, and otherwise, choller shooting vp into the braine, and the malignant humour meeting with the vitall powers, which may cause raving, let him in few words be moued to remember God, and the assembly may softly pray by him.

If the sick be

3

**T**roubled with strange visions, as good men haue bene, besæch him in the name of **G O D**, to call to mind the aboundaunt loue of Iesus Chyist crucified.

4

**S**eeme to be tormented in conscience by reason of his former sinnes, lay before him the aboundaunt loue of our Lord Iesus,

and:

If the sick  
be

5

and that where sinnes doe abound, mercie dooth superabound: and yet Christ lookes for repentant sinners to come vnto him.

Penſue and ſorrowfull, mention the ioyes of heauen, whether hee ſhall goe by Gods grace, and the troubles of this ſinfull world, which hee hath often felt, and may nowe verie thankfully leaue.

The hystorie of the passion, Luke, 22. 23. Chapters.

The nine and twentieth Psalm, Vnto thee O Lord.

The 42. Psalm: Like as the Hart desireth the water streames, &c.

The 51. Psalm, Miserere mei Deus.

The 143. Psalm. Heare my prayer O Lord,

Reade by  
the sicke

The

The 14 Chapter of S.  
Johns Gospel.

The 7. Chapter of the A-  
pocalips.

The 15. Chap. of the first  
Epistle to the Corinthians.

If the sicke bee painefully grie-  
ued, or strangely visited.

1 Let not any censure him,  
as Iobs friends. who thought  
Iob an hypocrite, because of his  
affections.

*Iob. 20. 25*  
*Iob. 22. 6.*

2 Was those that told our  
Saviour of the Galileans, who  
iudged them greater sinners  
then the rest, because the tow-  
er of Siloah fell vpon them.

*Luc. 13. 4*

3 Was the Barbarians, who  
deemed S. Paul an euill man, be-  
cause the viper cleaued vnto him

*Act. 28. 3.*

4 Let none be glad when his  
emie falleth, least the Lord  
see it, and it displease him.

*Pro. 24. 17*

Let euerie one remember that  
of Ioseph, Am I not also vnder  
the hand of God?

*Gen. 50 .*  
*19. 5*

Chap.

*Rom. 12.**15.6**Eccles 7.**35.7**Is. 5. 16.*

**That of the Apostle in the twelfth to the Romans, Weepe with them that weepe.**

**That of the Wiseman; Bee not slow to visite the sicke.**

**That of Saint Iames; Pray one for another.**

A forme of leauing the sicke to Gods protection,

*Pf. 20. 1. 2*

**T**He Lord heare thee in the day of trouble: the name of the God of Iacob defend thee, send thee helpe from his Sanctuarie, and strengthen thee out of Sion, graunt thee thy hearts desire, and fulfill all thy mind: some put their trust in horses, and some in Chariots, but wee will remember the name of the Lord. Saue Lord and heare vs O King of heauen, when wee call vpon thee.

Iesus

Jesus Christ, the sonne of the eternall God, put his blessed passion betwene thy sinnes and iudgement to come. God the holy Ghost to be thy comfort to, and at thy end Amen.

The sicke may sometimes be left in silent meditation, and apply himselfe thereunto in the name of the holy Trinitie.

Let him also sometimes commend himselfe to rest, with these meditations.

*A forme of prayer to bee vsed for the sicke, by them that are present.*



**M**ost merciful Lord we are at this present constrained to pray for an other, who are not worthy to pray for our selues, beseeching thee in the multitude of thy mercies, to looke downe from heauen, and behold thy seruant here visited with sick-

nesse, enlighten his mind, preserve his sence, continue thy grace, assuage his paine, and if it be thy good pleasure prolong his dayes, as thou diddest the dayes of Ezechias, if otherwise receiue him into thy Arke of mercy. In the meane while giue him patience, in trouble comfort in affliction, constancie in temptations, and victory against his Ghostly enemies. Let the blood of thy deere Sonne wash and cleanse all the spotted and foulness of his sinns. Let the righteousness hide and couer his vnrighteousnes: Let that ioyfull voice bee heard of him: Thou shalt bee with mee in Paradise. Grant this O Lord for the honor and glory of thy holy name, through Iesus Christ, our only Sauour and redeemer, Amen.

A Prayer  
for sicke



he die.  
tinnan  
more  
onely  
ly to  
most  
bing  
nelle  
borne  
borne  
me o  
and  
how  
hau  
geol  
tha  
as  
vn  
th

A Prayer to bee vled by the  
icke himſelfe.



**O** Lord Ieſus who  
art the reſurrec-  
tion and the life,  
in whome whoſo-  
euer beleueth,  
ſhall liue though  
he die. I neither deſire the con-  
tinuance of this mortality, or a  
more ſpeedy deliuerance, but  
onely commend my ſelfe whol-  
ly to thy will: Doe with mee  
moſt merciful Sauour, accor-  
ding to the riches of thy good-  
neſſe, through thee haue I  
bene holpen euer ſince I was  
borne: thou art he that tooke  
me out of my mothers womb,  
and haſt preſerued me to this  
hower, it griueth mee that I  
haue ſo often offended thy  
goodneſſe, and I am griued  
that I griue no more. Lord  
as an humble ſutor I appeale  
vnto thy throne of mercy, and  
there begge at thy handes re-

miſſion

mission of all my sinnes, in the  
merites of thy bitter passion. I  
offer vnto thee a penitent heart  
for the time past, and promise  
of amendment, if it shall please  
thy diuine wisdom to conti-  
nue on this my pilgrimage for  
the time to come. I referre my  
selfe wholly to thy heavenly  
will, in hope of a better resur-  
rection, in thy eternall & ever-  
lasting Kingdome, through Je-  
sus Christ our Lord Amen.

A prayer against the feare  
of death.

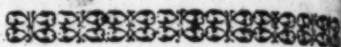


**O** Lord Father of  
mercie and God  
of all consolati-  
on heare mee thy  
distressed crea-  
ture, the feare of  
death is fallen vpon me I faile  
I faint, I feare, Lord bee  
thou my helper. seeing that  
death is dreadfull vnto nature  
shield me vnder the shadowe of

thy

thy winges, strengthen my  
 weaknesse by thy power, my  
 manering by thy promises,  
 which art wont to heare and  
 helpe the I call vpon thee in the  
 day of trouble, the day of trou-  
 ble and heauinesse is come vpon  
 me: to thee I call, in thee I  
 trust, though fraile flesh bee-  
 ginto shrink, yet graunt most  
 merciful Lord that faith in thy  
 most blessed passion neuer de-  
 cay in me, that hope neuer lan-  
 guish, but that the comfortable  
 expectation of a better life to  
 come, may reuiue and raise vpon  
 my penſiue ſoul, when strength  
 faileth me, and the light of mine  
 eyes is gone: grant Lord that  
 my heart may call vpon thee, &  
 ſay, Lord Ieſus receiue my ſpi-  
 rit, which liueſt & raigneſt with  
 the father and the holy Ghoſt,  
 one God world without end.  
 Amen.

The



## CHAP. XXI.

Wherein is laid down the manner of commending the sicke into the hands of God at the howre of death.



**G**OD the Father who hath created thee, God the Sonne who hath redeemed thee, God the holy Ghost who hath infused his grace into thee: assist thee in al thy tryals, and leade thee the way into euerlasting peace.

Answ. Amen.

Christ that dyed for thee keepe thee from all euill.

Answ. Amen.

Christ that redeemed thee, strengthen thee in all temptations.

Answ. Amen.

Christ

Christ that loued thee so  
darely, rayse the body and  
soule, in the resurrection of the  
iust.

Ans. Amen.

Christ that sitteth at the  
right hand of God in heauen,  
bring thee vnto euerlasting ioy.

Ans. Amen

God the Father preserue &  
keepe thee. God the son assist and  
strengthen thee. The blessed  
spirit of the Lord God the ho-  
ly Ghost be with thee. The  
holy Trinity ayde thee in life &  
death.

Ans. Amen.

God graunt thy place may  
be in Abrahams bosome.

Answer Amen.

God graunt thou mayst be-  
hold thy blessed Saviour in  
state of glory.

Answer Amen.

God grant thy death may be  
precious in his sight, in whome  
thou art to rest for euer.

Answer Amen.

## A brieft forme of prayer.



**M**Ost mercifull fa-  
ther, wee com-  
mende vnto thee  
this thy seruant,  
the worke of thine  
owne handes: wee commend  
vnto thee his soule, in the me-  
rits of Christ Iesus his rede-  
mer. Accept O Lord, thine  
owne creature: forgive we be-  
seech thee whatsoeuer hath bin  
committed by humane frailty,  
and commaund thy Angels to  
conduct him to the land of euerla-  
sting peace.

Answer. Amen.

Preserue O Lord the soule  
of thy seruant, as thou diddest  
Noah in the flood.

Answer. Amen.

Preserue O Lord, the soule  
of thy seruant, as thou diddest  
Lot from the fire of Sodom.

Answer. Amen.

Preserue O Lord the soule

of thy seruant as thou diddest  
Iob in all his aduerſities.

Anſw. Amen

**Preſerue** O Lord the ſoule  
of thy ſeruant, as thou diddeſt  
the Iſraelites from the power  
of Pharaoh, and the oppreſſion  
of Egypt.

Anſw. Amen

**Preſerue** O Lord the ſoule  
of thy ſeruant from the malice  
of Sathan, as thou didſt Da-  
uid from all his enemies.

Anſw. Amen

**Preſerue** O Lord the ſoule  
of thy ſeruant, as thou diddeſt  
Daniell from the mouth of the  
Lyons.

Anſw. Amen.

**Preſerue** O Lord the ſoule  
of thy ſeruant, as thou diddeſt  
the three childzen from the fiery  
flames.

Anſw. Amen.

**Preſerue** O Lord the ſoule  
of thy ſeruant, as thou diddeſt  
Elias from the false Prophetes  
that ſought his ouerthrow.

Answer.

Amen.

**Preserue O Lord the soule  
of thy seruant and deliuer him  
as thou diddest thy Apostles  
Paule and Barnabas out of pri-  
son at midnight.**

Answ.

Amen.

**From that rufull darknes.  
Deliuer him O Lord.**

**From the paines of hell.  
Deliuer him O Lord.**

**From euerlasting maledic-  
tion.**

Deliuer him O Lord,

**By thy nativity.**

O Lord deliuer him.

**By thy fasting and prayer.**

O Lord deliuer him.

**By thy hunger and thirst.**

O Lord deliuer him.

**By thy crosse and passion**

O Lord deliuer him.

**By thy descension into hell.**

O Lord deliuer him.

**By thy resurrection from the  
dead the third day.**

O Lord deliuer him.

By the ascension into hea-  
uen.

O Lord deliuer him.

By thy sitting at the right  
hand of the Father in glozy

O Lord deliuer him.

Amen.

Into thy merciful hands O  
heauenly Father, we commend  
the soule of thy seruant now  
departing: acknowledge we  
beseech thee, a sheepe of thine  
own folde, a lambe of thy own  
flocke. Receiue him into the  
armes of thy mercy, knowing  
the thing cannot perish which  
is committed to thy charge, O  
most mercifull Iesu receiue me  
beseech thee his spirit in peace,  
Amen.

The blessing of the sick, when  
he is now giuing vp the ghost.

Iesus Chzist absolue thee  
from all thy sinnes.

Ans.

Amen.

Iesus Chzist remit all þeuill

which thou hast committed by  
thy hearing, by thy seeing, by  
thy touching, by thy tasting,  
howsoever.

Answer. Amen.

Jesus Christ that dyed for  
thee, put out all thy offences.

Answer. Amen.

Jesus Christ that calleth  
thee, receive thee into his hea-  
venly kingdome.

Answer. Amen.

The Lord blesse thee and  
keepe thee.

The Lord make his face to  
shine vpon thee.

The Lord lift vp his coun-  
tenance ouer thee, and giue thee  
a ioyfull resurrection to life e-  
uerlasting. Amen.

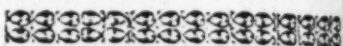
Depart O Christian soule  
in the name of God the Father  
who created thee: of God the  
Sonne, who redeemed thee: of  
God the holy Ghost, who sanc-  
tified thee one liuing and im-  
mortall God, to whome be glo-  
ry for euer and euer, Amen.

A prayer to bee vsed by the assembly at the time of the christian mans departure.

Let vs pray.

**O** Almighty and euerlasting God, seeing it hath pleased thee to take this thy servant out of the miseries of a sinfull world, vnto thy heavenly kingdome: for which (Lord) thy name be blessed: make vs, we beseech thee, that yet remayne, mindful of our mortality, that wee may walke befoze thee in righteousness and holinesse all the dayes of our life: and when the time of our departure shall come, we may rest in thee, as our hope is. this thy seruant doth, that we with him, and all other departed in the faith of thy holy name, may reioyce together in

thy eternall and euerlasting  
kingdom, through Iesus christ  
our Lord, Amen.



## CHAP. XXII.

An exhortation to comfort those  
who lament and mourne for  
the departure of others.



**T**he vse mourning  
for the dead, de-  
cencie amongst  
men and Christi-  
anity doth allow  
it: examples of holy scriptures  
doe approue as much: What  
more seemely then the perfor-  
mance of the duty, whereby we  
giue testimony of naturall af-  
fection, in this solemne depar-  
ture each from other God hath  
neyther made vs stockes nor  
stones, nor giuen vs heartes  
which should haue no feeling

When

when occasions are offered, or times becoming, require sorrowfull affections.

2 On the contrary, what more vncomely, then to vse mirth in þ house of mourning. A very Heathenish manner was it thought to be, by the decree of an auncient counsell, to sport at these motiues to mourning.

3. For examples in holy scripture, we finde that Abraham mourned for Sarah his wife: all Israell for Samuel their Prophet, the people in the wilderness for Aaron their high Priest: the inhabitants of Bethulia for Iudith, that honorable widdow: the Machabees for Iudas their noble Captain: Martha and Marie for Lazarus their brother: the women of Temoie for their tender children, those young infants: the twelue Patriarkes for Iacob their aged father: Dauid for Ionathan, his trusty & faithfull friend. May Christ himselfe

*Concil. Arela. 3. sub Leo. 1.*

*Gen. 23. 2  
1. Sa. 25. 1  
Nu. 20. 29  
Is. 16. 24.*

*Mac. 9. 20  
21  
Isa. 11. 31*

*Mat. 2. 18*

*Ge. 50. 14  
2. Sa. 1. 17*

sayth S. Ierome went not to his sepulchre without weeping eyes.

*Ge. 30. 14*

*2. Sa. 1. 17*

*Act. 9. 39*

Neither hath his mourning beene a light passion only. Great was the lamentation that Iacob made at the supposed death of his sonne Ioseph, when he said : I will go vnto the graue to my sonne sorrowing. Great was the lamentation that Dauid made, when newes was brought him of Absolon his end: O Absolon Absolon, my sonne Absolon, I would to God I had dyed for thee, it was no doubt a sorrow to his hart.

Great was the Lamentation which the Widdowes made for Dorcas, so good a woman full of good workes and almes. When they considered her goodnesse and beauty towards them. And thus we see the laudable custome, and practise in mourning for the dead.

4 When the Apostle forbade the Thessalonians to sorrowe, he did not absolutely forbid all sorrowing but onely after the manner of the Gentiles. So S. Austen, contristamur, sed non sicut exteri: indeed we are sorrowfull, but not as others without hope. Non culpamus affectum (sayeth Saint Barnard) sed excessum, Wee blaine not the affection it selfe but the excess or want of moderation. Wee may not onely vse moderate sorrow in the departure of others, but euen in the departure of the godly and well disposed themselves.

Now as good men often are, and in regarde of their greate misse in the worlde, where they had beene many wayes helpfull vnto others, may be mourned for of manie which is a testimony of their naede, who haue left but fewe such behind (their liues were

1. Thes. 4.  
13

August. de  
vrb. Apo  
Serm. 32.  
Bern. in  
Cant ser.  
26

not hurtfull vnto others, and their death is not desired of any, but lamented of most.) ~~Wh~~ is it a signe of some ill dealing amongst men, when the poore distressed let the go away without any lamentation at all.

*Jer. 22. 13*

It was said by the Prophet Ieremie, to Iehoiakin: So long as thy Father did helpe the oppressed, did hee not prosper? And after he addeth this, as a great punishment to be layd vpon him, well thou shalt die in griefe of minde, and there shall be none to make lamentation for thee.

*Phil. 3. 27*

The Apostle confesseth in plaine words, that God had mercy on him in sparing Epaphroditus, least hee should haue had sorrow vpon sorrow: to shew that he was not so vn-naturall, but himselfe shoulde haue had feeling in such a case.

*Eccles. 38.*  
66

My son saith the Wiseman, purre forth thy teares ouer the dead: and neglect not his

burial

buriall: Whence wee maye gather, that funerall rites decent interring of the corpes, exequies, and seemely mourning which S. Austen calleth officia postremi muneris, our last duties of loue for this worlde, amongst friendes: are not unfitting the practise of those, amongst whom all things shold be done in order.

*August. de  
Verb. Apo.*

6 The Israelites in burying so honourably their Fathers and Gouvernours, did shewe themselves a people of good and orderly disposition. Surely David did shew mercy, sayth the same Father to Saule and Jonathan in burying their bones, in that decent manner he did.

*1. Cor. 14.*

*August. de  
cur. ge. pro  
mort.*

My son saith Tobie, when I am dead, bury me honestlie. The new sepulchre, the cleane linnen cloathes, the sweet oynments, the assemblie of men of reputation, shewed how our sauiour was respectiue.

*To, 14. 10*

ly regarded and entombed with some solemnitie, and sure their bodies, which haue bene the Temples of the holy Ghost, and shall bee chaunged at the daye of doome into a condition of glorie, should haue that decency perfozmed, as is agreeable both to practise and Christian seemliness.

It was the desire of the olde Patriarkes, that their bones might bee orderly layed in the sepulchres of their fathers, it was the praise of Heathen Conquerers to permitte the buriall of the dead. Wherefoze not to yeelde them after a Cynicke manner, comelie Burialles, or Christian mourning, with moderation, is most inhumane, nay, is a conceipt to say truth, verie barbarous.

7 Notwithstanding this Christian sorrow, yet to sorrowe as men without hope, is farre distant from

*Zenoph li.  
de Inst. Cy  
ri.*

the

the rule of faith: which tels vs,  
that the death of the Saintes  
is precious in Gods sight.  
They are at peace and that  
their hope is full of immorta-  
lité.

*Ps. 116. 33*

He that said my sonne, Powre  
foorth thy teares ouer the dead,  
said also comfort thy seife And  
surely Christians of all others,  
who beleue the resurrection  
vnto a better life, should raise  
vp themselves by faith, from  
too dolefull passions. For as  
in all other things, so in this a  
moderation should be had.

*Ecc. 3. 8. 17*

8 Haue wee lost a good fa-  
ther, friend, husband, wife or  
chilozen, we may say with Iob,  
Dominus dedit, Dominus ab-  
stulit, The Lord hath giuen and  
the Lord hath taken away, Sit  
nomen Domini benedictum,  
Blessed bee the name of the  
Lord.

*Iob. 1. 21.*

Neither are they yet cleane  
taken from vs: but gone a lit-  
tle before the way, wherein we

must

*Cypr. de  
morte.  
Aug. Cir.*

*Cir. in Ios*

must all follow. Wee shall  
day meete againe by the grace  
of G D D, at which meeting  
(saith Cyprian) there shall be  
no meane ioy, when friends  
come to liue together, to re-  
ioyce together.

Our knowledge now  
in part, then shall we know  
we are knowne; where Peter  
shall bee Peter, & Paul shall be  
Paule, saith Saint Cyrill, and  
many long since departed shall  
(as some of the auncient fa-  
thers say) bee knowne of vs,  
that haue liued long after: as  
Peter knew Moses and Elias  
vpon the mount. If it will be  
a comfort to see our good  
friends who liued in the world  
A good G D D, what a ioy  
shall it be to see Christ the Sa-  
uour of the world.

9 Amongst other meanes  
of comfort, that happie hope of  
the resurrection should raise vs  
vp from our most pensiu  
thoughts: Resurrectio mortu-

orum fiducia Christianorum,  
saith Tertullian, the resurrection  
of the dead is the confidence  
of Christians. Christ our Sa-  
viour before his passion, when  
he saw the Disciples sorrow-  
full for his departure, which  
was so shortly to ensue, saith  
unto them: If you loved mee  
you would reioyce, because I  
said I goe unto the father.  
So it may be said to those that  
mourne for the misse of others,  
let not your mindes bee too  
much plunged in sorrow, be-  
cause you loved those for whome  
you thus lament, are gone  
unto their mercifull redee-  
mer.

*Ioh. 14. 28*

God sayth, I am the G O D  
of Abraham, the God of Isaac,  
God is the God of the faithful  
departed.

10 It is said of Enoch,  
because his soule pleased  
God, God tooke him away.  
It was spoken as a blessing  
to Iosias, that he should be ga-

*Gen. 5. 24*

*2. Reg. 22*

*20*

*Hier. ad  
Helio.*

*Aug. de  
predest. in  
Sanct.*

*Gen. 7. 1.*

*Gen. 19. 1*

*Lk. 10. 22*

thered vnto his fathers before  
the captiuitie of the people  
came. Saint Ierome of *sin*  
times saith, Fælix Nepotianus  
qui hæc non videt, Nepotianus  
a happie man that liues not to  
see this wicked world. *S*  
saith Saint Austen, as good  
men are gone from vs, so are  
they gone from a place full of  
many assaults.

12 When God shippes his  
Noahs, it is signe there is a  
flood not farre behind. When  
God sends Angels to fetch his  
Lots out of Sodome, it is signe  
there is punishment for the sin-  
full Cities shortly to ensue.  
When God takes Lazarus to  
Abrahams bosome, there is then  
no more penurie to endure.

Wherefore seeing wee are all  
to passe downe the streame of  
mortalitie, we may not thinke  
it so straunge to haue experi-  
ence thereof in the departure of  
others. If we complaine of the  
death of friends, we complaine

in effect, that they were bozne  
mortall.

Death is as the lines drawn  
from the Center vnto the Cir-  
cumference, euen on euerie  
part: or as the byright Magi-  
strate equall to all, which may  
the rather moue vs to be con-  
tent, in cases so resolute as  
death, we must take all as well  
as we may, seeing there is no  
remedie to recover losses, let vs  
comfort our selues.

The good meaning borrower,  
thesooner his debt is dischar-  
ged, the sooner is hee at quiet.  
Hee that makes but a short  
boyage, and is the soonest at  
the haue of rest, is the sooner  
also from danger of shipwack.  
We liue in a world where wee  
see men still subiect to a hun-  
dred mischances, and often fall  
into many miseries.

Last of all, we may not fo-  
get to cōfozue our wils to the  
wil of God, as we daily pray, Fi  
at voluntas tua, thy wil be done

Luc. 22. 3

*Apo. 14. 13*

*Aug. lib. 1  
de Ciuit.  
Dei. cap. 11*

*Rom. 5. 20*

13 The Wiseman praies the dead aboue the liuing, for sure they are in a better case by farre departing in the Lord. And Saint Iohn heard a voice from heauen, saying; Blessed are the dead from heauen, and therefore from a place where is blessednesse indeede, and could therefore best testifie of the dead.

Againe, Nemo mortuus, saith Saint Austen, qui non fuit aliquando moriturus. There is none alie which must not needs die er long: for no ranke can redeeme fro death. They now rest from their labours, and therefore their good estate now obtained should the rather mooue vs: remembryng their good, be content.

At our entraunce into the world, we brought with vs a subiection vnto death. Againe, all sinned, and therefore death goeth ouer all, and returne we must to the place from whence

*August. de  
Spir. &  
Anima.  
cur. ger.  
pro mort.*

*Lu. 11. 42*

*Math. 22.  
30*

came sooner or later : this  
world being but our banish-  
ment for a time ; from which  
these blessed soules now freed,  
would tell vs (were they to re-  
turne into these earthly regi-  
ons, which without contro-  
uerſie they doe not ) that they  
with Marie haue choſen the  
better part.

We here with Martha , are  
carefull about manie thinges.  
They haue that one thing  
which is neceſſarie , that ſhall  
neuer bee taken from them:  
They are where is neither ma-  
rying nor giuing into marri-  
age, for why, their ſtate is as  
the Angelles of heauen. O  
ſpeech of comfort, Chriſt ſaith,  
Father I will that they whome  
thou haſt giuen mee bee euen  
where I am , that they may be-  
hold my glorie.

14 How to accept of, and  
take in good part as wee may,  
the loſſe as wee count it , or ra-  
ther miſſe for a time of friends

depar-

NOTE

This volume  
tight binding and  
effort has been  
duce the centres  
result in c

academ  
microforms

ne has a very  
and while every  
en made to repro-  
res, force would  
in damage

demíc  
rms

*Apo. 14. 13*

*Aug. lib. 1  
de Ciuit.  
Dei. cap. 11*

*Rom. 5. 20*

13 The Wiseman praies the dead aboue the liuing, for sure they are in a better case by farre departing in the Lord. And Saint Iohn heard a voice from heauen, saying; Blessed are the dead from heauen, and therefore from a place where is blessednesse indeede, and could therefore best testifie of the dead.

Againe, Nemo mortuus, saith Saint Austen, qui non fuit aliquando moriturus. There is none alieue which must not needs die er long: for no man can redeeme fro death. They now rest from their labours, and therefore their good estate now obtained should the rather moue vs: remembryng their good, be content.

At our entraunce into the world, we brought with vs a subiection vnto death. Againe, all sinned, and therefore death goeth ouer all, and retorne we must to the place from whence

we came sooner or later : this world being but our banishment for a time ; from which these blessed soules now freed, would tell vs (were they to returne into these earthly regions, which without controuersie they doe not ) that they with Marie haue chosen the better part.

We here with Martha , are carefull about manie thinges. They haue that one thing which is necessarie , that shall neuer bee taken from them: They are where is neither marrying nor giuing into marriage, for why, their state is as the Angelles of heaven. In speech of comfort, Christ saith, Father I will that they whome thou hast giuen mee bee euen where I am , that they may behold my glorie.

14 How to accept of, and take in good part as wee may, the losse as we count it , or rather misse for a time of friends

*August. de Spirit. & Anima. cur. ger. pro mort.*

*Lu. 11. 42*

*Math. 22. 30*

depar-

1. Sam. 12

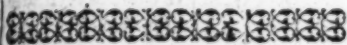
19

departed . The behaviour of David in this case may be considered , who when the child was sicke, fasteth prayeth, prostrateth himselfe vpon the earth but hearing that Gods will was accomplished in the death of the child, David rose vp, was comforted, as it seemed after all his sorrow, being demanded the cause of this diuersitie of behaviour, answered : While the child was yet aliue, I fasted and wept, for I said, who can tell whether God will haue mercie on mee , that the child may liue ; but being dead , wherefore should I now fast, can I bring him againe any more? I shall goe vnto him, but he shall not returne vnto me.

In the like case Saint Bernard being not a little moued for the death of one : I turned me (saith he) to prayer and weeping, at last I consider that God had done what seemed best in his diuine prouidence, what

should

should more sorrowing auaille?  
 Lord thou hast taken thine, none  
 of mine, teares forbad mee to  
 speake further: And so the good  
 father resolved to rest content  
 with the will of God.



### CHAP. XXIII.

How those that vndertake any  
 daungerous attempts either  
 by Sea or land: wherein they  
 are in perill of death, should  
 specially before hand make  
 themselves readie for God.

**I**f those men, who  
 liue in times and  
 places of most  
 safetie, should (re-  
 specting the vn-  
 certaintie of humane conditi-  
 on) thinke euerye day of their  
 last day, which by little and lit-  
 tle will come vpon them: then

how

how much more ought those who enter into place of apparent perill vndertake attempts of greatest daunger, stand by on their guard, and bee euer more well provided for to bee readie for God.

But here, we must seriously consider, that the vndertaking of attempts, wherein life is indangered, is onely warrantable when the cause is iust, and the authoritie lawfull. The desperate enterprizes of those who in priuate quarrels goe forth with murdering hearts, and in their hands the instruments of death are most insufferable. in this case to bee taken from the world is verie dangerous, how shall he thinke God will receiue his soule that died with a mind desirous to shed that blood for which Christ shed his blood. there is in these attempts, more murdering malice then Christian manhood: Let the publike Magi-

strate

Let the publique Magistrate  
be the sword, let the private  
man surcease, in occasion so  
requiring, let him then prepare  
in the name of God.

2 Wheremen could tel Io-  
nas, that in a case of imminent  
danger, there was no other re-  
fuge but to flie vnto the, as-  
sistance of some superiour power,  
euen by calling vpon God.

*Iona. 1.6.*

Pharaoh himselfe could in-  
treate Moyles to pray for  
him; how much more then  
should those whose hope reach-  
eth further then the saving or  
losing of a life mortall entring  
into any attempt wherein they  
are in hazard, with Iudith, who  
first worshipped God with all  
denotion and then went forth  
for the deliuerance of Bethu-  
lia.

*Iud. 9. 1.*

3 Faith & trust in God doth  
not make men cowards; but ra-  
ther addeth spirite and comfort  
in greatest assaults of enemies.  
By faith (saith the Apostle)

**G**

Gedeon

*Hebr. 11.*

32.34

Gedeon, Barac, Sampson, Iephtha, and also Dauid, of weake were made stronge waxed valiant in batteil, turned to flight the armies of aliantes, who came against Gods people, with great force and multitudes.

While they were arming themselves with sword and shield, the maner of God his people was to arme them with deuotion; as fasting and prayer and a religious commending themselves either in life or death to Gods protection.

*Nũ. 22.5.*

4 When Balaac saw the people of Israel to prosper, more by their praying, then he could by his fighting and his strongest forces, hee would needs haue Balaam to curse them.

*Ier. ad He lod.**Ex. 17 11*

Moses (saith Saint Ierome) fought as wel as Iosua against Amalech; for while Moses held vp his hands, Israel preuailed, and when hee let his hands downe Amalech preuailed, but Moses hands were steadie vn-

till the going downe of the  
Sunne.

Rufinus, and Socrates write,  
that Theodosius the Christian  
Emperour, in a great battell a-  
gainst Eugenius, when hee saw  
the huge multitude that was  
comming against him, (and so  
in the sight of mā) there was  
apparant ouerthrow at hand,  
he gets him vp into a place e-  
minent, or in the sight of all the  
armie, falls downe prostrate vp-  
on the earth, beseecheth God, if  
euer he would looke vpon a sin-  
full creature, to helpe him at  
this time of greatest neede: sud-  
denly there rose a mightie wind  
which blew the darts of the e-  
nemies backe vpon themselves,  
in such wonderfull manner, as  
Eugenius with al his hoast was  
cleane discomfited, who sawe  
that p<sup>r</sup> power of Christ fought  
for his people, & therefore cryed  
in effect as the Egyptians did, O  
God is in the cloud, or GOD  
fighteth for them.

*Rufi. Soc.  
Eccl. hist.*

5 Thus with faith and constancie haue the seruants of God gone forth against their enemies with all deuotion, and a thorough preparing of themselves either for life or death, as it should best stand with the good pleasure of his diuine providence.

If or those therefore that undertake any attempt, either by sea or by land, wherein life more then ordinarie, is endangered, let them in the name of God, goe forth with soules prepared: for in so doing, they remember themselves to haue a further expectation, then either the gaining or loosing of a life temporall, *Paratos inueniat*, saith Eusebius, *Emisenus*, extrema necessitas, quæ sæpe opprimit imparatos. Let extreame necessitie find them readie, which is wont to oppresse men vnreadie.

In worldly affaires, we oftentimes forget heauenly, and therefore good reason, that in

*Eus. Emis.  
hom. 1. ad  
Mon.*

heauen

heauenly, we should also go aside from all earthly cogitations, and presenting our selues before God, commend in solemne manner our soules into his hands; which done, with Hester, we may say: If wee perish, we perish: now the will of God be fulfilled. So therefore for men attempting dangers by sea or land, or vpon what occasion so euer, either ordinarie or extraordinarie; when they aduenture to vndertake any action wherein life is put in hazard: for all these, or any of them, to prepare themselves for their departure it may bee said which Saint Iohn hath in the Apocalips, *Hic est sapiens*; Here is wise-  
dome.

*Hest. 4. 16*

*Ap. 13. 18*



## CHAP. XXIII.

A brieſe direction for ſuch as  
are ſuddenly called to depart  
this world.



Concerning prayer  
for our deliuerance  
from ſuddain death,  
how meeke it is that  
we doe not giue the  
leaſt occaſion to vcharitable  
censures, to ſpeake of vs when  
wee are gone. And how well  
the Church ſeeth this amongſt  
other commendable kindes of  
prayer; ſomeſwhat hath bene  
before mentioned: and there  
hardeſt conceites, who in this  
caſe are ouer haſtie to iudge  
others in part answered. It  
now remaineth that ſome di-  
rection be laid downe for there  
better inſtruction: who in this

case are called to take there  
farwell of this baile of misce-  
rie, sometimes in a verie mo-  
ment.

2 First let it be reimebzed  
that we are all vnder the hand  
of G O D, whose proceedings  
are vnsearchable and past fin-  
ding out: Who knowes better  
(as hath bene said) how, and  
when the best is to bring vs  
to his kingdome? O Lord thou  
art the workman, wee are the  
vessels.

3 Secondly, let them  
call to mind our condition in  
this world: that wee are no o-  
ther but Dauids straunger, our  
tarrying is but for a night,  
seeke vs in the morning, Wee  
are gone. Wee know not the  
day of our departure, and can-  
not tell the certaintie of that  
day, and peraduenture this is  
the day.

Our bodies combined of  
the foure Elements, humours  
hauing the nature of the wa-

ter, the lightes and lounge  
which are the phanne of the  
heart, of the ayre, the heart  
it selfe which is smallest  
vpward of the fire, the bones  
and fleshe of the earth, and  
the nature of mixed bodies  
is turned, as the Philoso-  
phers tell vs in a verie in-  
stant into the first matter;  
which done, a dissolution there  
is of the whole. The soule de-  
parted from the bodie, there is  
the house, the householder is  
gone.

4 Thirdly, let him consi-  
der, that wee came not to  
gethet, but as the labourers  
into the Vineyard: Some came  
in at one houre, and some at  
an other: so is our depar-  
ture out of the Vineyard, our  
comfort is, sooner, or later,  
the great Lord hath a pen-  
nie readie for the labou-  
rer.

5 Fourthly, let not the  
suddenness dismaie any, for

Mat. 20.

10

vnto

unto the faithfull man it is  
no saddenelle at all, the righ-  
teous is neuer prevented by  
death, how soone so euer hee  
be gone, **G D D** respects not,  
sayth Saint Austen, so much,  
Quo modo, after what man-  
ner, as Quales morimur, what  
manner of ones we die.

When wee liue in his feare,  
wee die in his fauour, bee our  
departure neuer so soone. And  
Non multum curandum est  
his qui necessario morituri sunt,  
quid accadat vt moriantur, sed  
moriendo, quo ire cogitur,  
we should not so much care for  
the manner of dying as being  
dead whether we goe.

6 Last of all, let not this  
short warning bee any scruple  
to the conscience of any: wee  
must referre all to Gods dis-  
posing, either in life, or death,  
so, or so, haue not some the  
time of preparing themselves  
as they would: Let the remem-  
ber that Abraham had onely an

*August. de  
Quaest.  
Dulc. cap.  
24.*

*Rom. 14.8*

*He. 11. 17*

*Luk. 23. 42*

intention of offering Isaacke, and yet the holy Ghost tells us by the Apostle to the Hebrewes, that Abraham offered Isaacke, mentioning the verie deede to bee done. The malefactor vpon the Crosse, desired no more of Christ in his dying fits, but to bee remembred of him in his kingdome: and Christ tels him of more then being remembred there: to wit, of his being there.

Dauid did not build a temple, yet Dauid prepared stuf for the worke; and this preparing was verie acceptable vnto GOD. Though they doe not accomplish a treatable departure from this life: yet preparing in time of health for this worke; this preparing is no doubt well pleasing vnto GOD, to whome they are going.

7 In these cases of necessity, then with one out crie to awaken Christ at the sterne of

the

the ship. or with Peter, One helpe, master I perish, or with the Publican one stroake of the beest, with one *Esto propitius mihi Deus peccatori*, God be mercifull vnto me a sinner, one generall repentance for altogether with Marie Magdalene, shall like Abels well pleasing offering, ascend byward and find fauour with him, with whome it is as proper to heare sorrowfull supplantes, as it is for mercie to helpe extreame miserie.

8 But now considering wee liue in this fragile estate, and at such an vncertsintie as wee doe, our time is euer neere (saith Saint Austen) because wee are mortall, neerer, because wee liue amongst casualties: If wee were of a glasse matter sayth hee, our feare were the lesse, for then being kept from knockes, there were some hope of con-

*Aug. de  
Verb. Ser. 1*

tinuance,

tinuance, keepe wee our  
selues as charily as wee  
can, wee shall away, do wee  
ouercoe enemies: without Dis-  
seases within wil also surpris-  
vs.

Can wee auoide strokes  
of weapons? The stroke of  
death is vnauidable. Can  
wee preuent externall daun-  
gers, a Feauour at last, or  
at least some othet infirmi-  
tie will bring vs downe, whe-  
tjier in the bedde, or in the  
field, I cannot say: this wee  
must resolute vpon, and wee  
must.

All which soynly con-  
sidered, as our whole life is  
a passage to death: so should  
it bee a preparing for death,  
that so, howe soone so e-  
uer wee are called hence,  
when the bodie returneth  
to the earth, from whence  
it was taken, the soule  
maye goe to G G D that  
gaue it.

• Besides the sundry vn-  
suspected meanes, neuer so much  
as dreamed of in all their liues:  
how many haue come vnto their  
deathes. We haue seene or heard  
as much) besides I say, these  
vn suspected meanes, whereby  
manie haue suddainely depar-  
ted this world, diseases there  
are, as dead palseis, impost-  
umes, breaking inward which  
take away manie, who neuer  
knew what age meant, nay,  
what sicknesse meant, suddain-  
ly they are gone. Whistons  
can tell vs, extremities eyther  
of ioy or sorrow, effect as much  
and histories approue the same:  
an auncient Romane behould-  
ing his three sonnes in one day  
to beare away the prize in the  
place of masteries, for very ioye  
suddainely he breathed his last:  
a noble matrone at one sorrow-  
full sight ended hir dayes with  
the very doubling of one sor-  
rowfull outcrie, O Pompey,  
Pompey!

*Ioan. Fu. lib*  
*2. sect. 5.*  
*Gell. lib. 5*  
*cap. 15*  
*Diogenes.*  
*Rhodius.*  
*prag audio*  
*pub. Ruti-*  
*lius Prado*  
*lore expi*  
*ra. subito.*

*August de  
Cuit. Dei  
li. 13. cap  
8.*

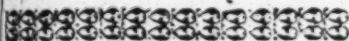
*Ansel. in  
medit.*

10 In all this let vs observe  
this lesson, to prouide a foze-  
hand for a time to come: let  
vs learne as Elimas saide to  
acquaint our selues with God,  
and to resorte carelie vnto the  
Lord as the Wiseman speak-  
eth, Ante mortem fiat quod  
post mortem prodesse possit:  
Let vs doe that befoze death,  
which may doe vs good af-  
ter death, and then sooner or  
latter death shal not harme vs,  
which is vnto the euill, onely  
euill, and to the good, good, as  
the same Father hath.

11 All we care, all we sor-  
row, all we feare concerning  
death is but to die a litle the  
latter; howsoeuer it please  
God to dispose of vs, whome  
wee may beseech if it shall so  
stand with his good pleasure:  
for a treatable departure; O  
Lord sayeth Anselme, Take  
from me if thou wilt my goods  
my riches, my pleasures, my  
life, onely leaue mee my heart,

which

which may neuer cease to loue  
thee and call vpon thee: Much  
both he offer, that offereth the  
affections of his soule, londe  
both he crie, whose faithfull  
thoughtes say, Domine Iesu,  
accipe spiritum meum: Lord  
Iesus receiue my Spirite.



CHAP. XXV.

An admonition for all such as  
finde themselves troubled  
with euill motions to com-  
mit faithlesse, and feareful at-  
temptes against themselves.

**T**O take al aduer-  
sities of þ worlde  
with a calme and  
quiet mind, is a  
dutie of Christi-  
an patience, to þeeſeech Al-  
mighty God for his assisting

helpe

helpe and grace, against all such  
and gracelesse motions which  
proceede from the olde enemy  
of man, is a parte of Christi-  
an deuotion: Nature is weak  
to rayse by it self, aduersities  
temptations are strong that  
would cast it downe; both ad-  
uersities and temptations aspe  
away befoze the face of our trust  
in God.

2 Are any assaulted or so  
deepely distressed, that they  
beginne to waxe weary of life  
and for feare of some little dis-  
grace of the world, sometimes  
sayth S. Austen, The hard vsage  
thereof, that they would needes  
be gone and they care not how  
too? let these remember that  
God hath giuen no man leaue  
to cut of from himselfe space of  
repentance, or shorten that be-  
nefit of life which he hath gra-  
ted him, to gaine a state of e-  
ternity in. He that brought vs  
into the world, ought to haue  
the calling of vs hence. When

he calleth, then, and not before.  
we willingly depart this earth  
by Tabernacle.

3 Abridge the time, we may  
not, we must not for al p disgra  
ces, the iniuries, and obloquies  
the crosses, and losses this  
world can lay vpon vs: sie l=  
pon that discontent, that shold  
make any cowardly to runne  
away, or distrustfully to giue  
ouer his standing before he bee  
called by the Generall of the  
field? sie vpon that dispaire  
that shold make any cast a=  
way themselves, and forget  
they haue soules to saue: the  
mercy of man reacheth vnto his  
neighbour, but the mercy of  
G O D reacheth vnto all  
flesh.

4 As the pleasures of this  
world shoulde not make vs  
true life more then we ought,  
so also the calamities of the  
same should not cause vs to  
leave life before we ought: we  
must let the little twist of mor=

talitie

talitie twine out vntill our time  
be ended, and pray God euery  
more to grant vs the thread of  
grace, to bring vs out of the  
laborynth of a troubled  
mind.

5 None may like Death  
for Death should rather come  
vnto vs, then we goe vnto it,  
befoze our time: be our calamities  
nener so great, life is pre-  
tious and impietie were it de-  
sperately to bring it into per-  
rill.

6 To be any way accessory,  
much lesse principal in our owne  
decay is most vnnaturall and  
heynous befoze God and man.  
With Caine to see magnitudi-  
nem culpæ, but not magnitudi-  
nem misericordiæ, the greatnes  
of their sins but not the great-  
nes of Gods mercy, with  
Achitophel and Iudas to finish  
their vnhappy dayes by a tra-  
gicall and most vnhappy ende  
is heynous and most execra-  
ble.

7 Will God require bloud at the handes of man and beast? shall hee not require it at thy owne handes, if he commaund in the Law thou shalt not kill, art thou not included within the compasse of this commandement, if thou imbrue thy handes in thy owne bowels? Non alterum sayeth S. Austen, ergo nec teipsum, not another therefore not thy selfe.

8 But what hath beene the cause, which hath brought some to these faithles and fearefull attempts? surely eyther with Nero, who saw himselfe censured of the Senate, and hated of all good men, they beganne to loath life, as ashamed to lide any longer, amongst men: or else with Sardanapalus, who for all his bolde denying God at every hearing the thunder was wont to hide his head in a hole, and at last by a timorous and abiect feare seek his owne riddance from amongst

men,

men to leaue these Heathen  
with their more then barba-  
rous and Heathenish practi-  
ses against themselves: for  
Christians, whose faith ende-  
weth them with heroicall con-  
stancy, shall any miseries, any  
discontent cause them to lay  
violent handes vpon them-  
selues, and with Saule incur  
their owne ruine, God for-  
bid.

*August. de  
Ciuil. Dei  
li. i. cap.*

24

6 Voluit Sanctus Iob, sapienter  
an auncient Father, In sua ca-  
ne mala perpeti, quam illata si-  
bi morte cruciatibus carere.  
The holy man Iob would ra-  
ther endure in his flesh, all ad-  
uersities, then procure his de-  
liuery by an vntimely ende,  
and so to wante miseries, now.  
We preferre Iob before all the  
Catoes of Vica and Lucretia  
that euer liued although the  
one attempted this enterpryse  
of a peruerse stoutnes, because  
he could not endure Cæsars vic-  
tory & other a supposed doubt

of the worlds infamie, suppo=  
sed onely, for there were two  
parties, and but one adul=  
terer.

Cleombortus is brought in  
after reading Plato concerning  
the immortality of the soule;  
and Razis a defendour of the  
Cittie Ierusalem, Well sayeth  
S. Austen, What of all this? had  
Cleombortus well obserued  
Platoes instructions, he should  
haue learned an other lesson:  
was Razis a defendour of the  
Citty Ierusalem tell vs, how  
he thought of the Ierusalem  
that is aboue? Look we vnto  
the lines of all the Patri=  
arkes and prophetes of the A=  
postles of the Saints and ser=  
uantes of God, who had as  
great aduersities in the worlde,  
as euer any, and wee neuer  
finde the least inclination in  
them this way, but euer more  
relying holy vpon God, their  
manner was to waite vntill  
Death opened the doze.

2. Mach.

14. 37.

10 Wherefoze be it far from all belieners any way to be cast downe into distrustful thoughts amongst the distresses of the worlde: The Tempest may rage, but stay a while and a calme will follow: the Sunne may bee ouercast for a tyme, the weather will be faire againe, taste and see how gracious the Lord is, *μακάριος*

*ἀνὴρ ὃς ἐλπίζει ἐν κυρίῳ*  
Blessed is the man that putteth his trust in him.

11 As wee should not feare Death (saith one) so we should not seeke Death. Why should I feare sayeth the Prophet, in the euill daye, when the wickednesse of my heeles compasseth me about: in the euill daye and when the wickednes of our heeles compasseth vs about, the euill day, what is that sayeth S. Austen, the wickednes of our heeles, which are those, is not the euill daye, the time of our approaching ende? is not this

*August. in  
Psal. 43*

wickednes our sinnes committed. which would hinder or trouble our passage now departing? Now comes it to passe we should not feare? mary. the euill day, by the hope of the resurrection is made a good daye; the wickednes which our mortall enemy casteth at our heeles are now remoued by him who hath broken his head.

12 Now therefore, though all the miseries in the world in times of extremity do band the selues against vs. let them neuer preuaile to draw vs away from this happy hope, and whē euill motions do come, let this remembrance of Christ Iesus heppe in to comfort our harts: It was the holy practise of one when badde thoughts beganne to arise to insist in prayer, whē worse motions began to prouoke him, to insist more seruently, in short time both thoughts and motions left him.

13 By this which hath been

saide,

sayde, we may obserue according to that of the prophet Declina a malo, & fac bonum. Eschue euill and doe good: in eschuing euill, men may see the heynousnes of those actions, which some haue attempted desperately against themselves: how the law of nations to deterre men from such attempts haue denied decent and seemely burials, the shamefull infamy they left behind besides the displeasure of Almighty God is sufficient to shewe their euill ends.

14 On the other side how much it behoueth all men, and most especialy those who remember they haue a helper in heauen, to goe through with magnanimity, the tribulations of this world, wee may perceiue: because assuredly after a litle suffering in this world there is long reioycing, yea for euer and euer in the world to come: Wherefore it may be

said

said to any distressed man  
which our Saviour Christ  
himselfe said to one in distresse  
Son bee of good comfort thy  
sinnes are forgiven thee.

15 Are any assaulted so as  
they now beginne to loath  
life, nay which is worse intend  
to become more cruell vnto the  
selues then Homicides? Let  
them remember that they haue  
some what more to lose then a  
temporall life. and therefore  
should be carefull in so greate  
a charge as their eternall safe-  
ty is worth: Woe be vnto the  
sayth the wiseman, who haue  
lost patience in such a distrust-  
full manner as this: If a pa-  
ricide bee most heinous for it:  
by how much the nearer sayth  
S. Austen, by so much the wic-  
keder, then none more wicked  
then those, who wilfully perish  
by their owne hands, because  
none so neare themselues, as  
themselues: what do these mi-  
serable men, but seeke to cure

*Eccles. 2. 15*

miserie, by casting themselves into greater miseries.

16 Had the Martyrs of olde beene of these mens mind, they might soone haue ended lingering tormentes, by some quicke dispatch or other, but that they would not doe for all the tormentes the world could lay vpon them, had they beene greater then they were. Christ our Saviour sayeth vnto Peter, when thou wert pang thou grtdest thy self, & wentest whether thou wouldest, but when thou art old an other shall bind thee & lead thee whether thou wouldest not, to shew he shold suffer of an other, and not of himselfe.

17 As the soule troubled and sorrowfull vnto death: remember the words of our Saviour in his Agony, Father not my will, but thine be fulfilled, where he teacheth thee in time of distress, what thou shouldst think how thou shouldest speake,

whom,

*Aug. tract*

*51, 52. in*

*Io.*

whom thou shouldest inuocate:  
In his temptation hee with-  
stoode the tempter, to shew vs  
how to come out of temptation  
in his agony he prayed to teach  
vs how and after what manner  
to pray.

18 In time of affliction, whē  
trouble ariseth, let all remem-  
ber that of the wise man, My  
sonne refuse, not the chastining  
of the Lord, for whome the  
Lord loueth, him he chastiseth :  
we may call to mind, wee lost  
happinesse in seeking to solace  
our selues, and iust it is that by  
enduring sorowes we recon-  
quer what we haue lost, we ranne a-  
way by committing euill, and  
we returne againe by suffering  
euill, once we sinned by doing  
against righteousness, now we  
humble our selues by enduring  
for righteousness.

*Pro 3.11.*

A

miserie, by casting themselves into greater miseries.

16 Had the Martyrs of olde beene of these mens mind, they might soone haue ended lingering tormentes, by some quicke dispatch or other, but that they would not doe for all the tormentes the world could lay vpon them, had they beene greater then they were. Christ our Saviour sayeth vnto Peter, when thou wert pang thou greddest thy self, & wentest whether thou wouldest, but when thou art old an other shall bind thee & lead thee whether thou wouldest not, to shew he shold suffer of an other, and not of himselfe.

17 As the soule troubled and sorrowfull vnto death: remember the words of our Saviour in his Agony, Father not my will, but thine be fulfilled, where he teacheth thee in time of distress, what thou shouldest think how thou shouldest speake,

whom,

*Aug. tract*

*51, 52. in*

*10.*

whom thou shouldest inuocate:  
In his temptation hee with-  
stoode the tempter, to shew vs  
how to come out of temptation  
in his agony he prayed to teach  
vs how and after what manner  
to pray.

18 In tyme of affliction, whē  
trouble ariseth, let all remem-  
ber that of the wise man, My  
soune refuse, not the chastining  
of the Lord, for whome the  
Lord loueth, him he chastiseth :  
we may call to mind, wee lost  
happinesse in seeking to solace  
our selues, and iust it is that by  
enduring sorowes we recou-  
er what we haue lost, we ranne a-  
way by committing euill, and  
we returne againe by suffering  
euill, once we sinned by doing  
against righteousnes, now we  
humble our selues by enduring  
for righteousnes.

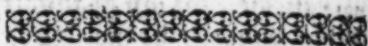
Pro. 3.11.

A prayer to be vsed of any who findes himselfe troubled in conscience, or disquieted by euill motions.



**S**trengthen me O Lord, against all mine enemies, both bodily & ghostly, that they neuer be able to say, wee haue preuailed against him. My spirit is sorrowfull, my heart is sad and heauy within me, if thou be not my comfort. I shal surely perish in my trouble. For thy name sake, O Lord, haue mercy vpon me, rise vp to helpe me, that hauing helpe in thee, I may withstande my mortall aduersarie, and say, depart from mee thou wicked spirite, that bringest euill thoughts, and this deiection of mind, goe from me thou deceler of man, thou shalt haue no

part in me, for my Saviour  
Jesus standeth by me, as a  
strong Champion, & thou shalt  
flye away to thy confusion. I  
had rather endure all affliction,  
all punishments, and infamy of  
the world, then consent to thy  
malitious motions: Be stil ther  
fore thou wicked spirit, cease  
thy prookements to euill; I  
shal neuer assēt vnto thee though  
greater troubles the these came  
vpon me, our Lord is my light, &  
my health whom shall I dreade?  
he is the defender of my life, of  
whome then shal I be afraid?  
Though an host of men set  
themselues against me, though  
infinite calamities ouercome  
me, I shall not be discomforted  
for why? God is my helper and  
redeemer, in whome I trust, hee  
he is my portion. To whome  
be prayse and honour, now and  
for euermore, Amen.



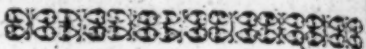
A prayer for a good departure  
out of this world.



Eternall God,  
and most mer-  
ciful Father,  
seeing that the  
dayes of man  
are as the  
flower of the  
felde that soone fadeth, and his  
time like a shadow that vani-  
sheth away: considering we  
are all strangers, as were our  
forefathers, and haue here no  
continuing Citty, make vs e-  
uermore Lord, we beseech  
thee mindfull of our mortality,  
that like wise Virgins, we  
may prouide oyle in our lamps  
to be ready against the Bride-  
grooms comming, and that  
tarying thy good pleasure, like  
watchfull seruants, we may be  
so doing, whensoever y our ma

ster

ster shall returne. And when  
sicknes summoneth vs to bee  
gone, graunt wee beseech thee  
that neither the infirmitie of þ  
flesh, nor the sharpenes of af-  
fliction, nor any other meanes  
whatsoever remoue vs from a  
true & stedfast hope, in þ blessed  
passion of thy deare Sonne  
Christ Iesus. And when the  
hower of our rest is come, grāt  
O Lord we may rest in hope,  
that wee may commende our  
selues into thy handes and die  
thy seruants. Last of all when  
death hath taken away the vse  
of speaking, yet that þ thoughts  
of euery one may crie and say:  
In manus tuas Domine com-  
mendo spiritum meum: Lord  
into thy handes I com-  
mend my spirite,  
Amen.



## CHA P. XXVI.

A consolatorie admonition for those, who are ofte overmuch grieved at the crosses of this world.

*Job. 15. 18*



If the world hate you sayth Christ our Saviour vnto his Disciples, you know it hated me before it hated you. that heauines might not dismay or cast them down, without hope of deliuerance, where hee proposeth the one, hee promiserh the other. Blessed are they that mourne, for they shall receiue comfort: Are not those happy teares. Well distilled from the limbecke of a sorrowfull heart that shall haue the hand of the sonne of God himselfe to wipe them cleane away.

*Math. 5. 4*

*Apo. 1. 17*

2 When

Gen. 6, 6

2 When all flesh, sayeth Mo-  
ses had corrupted his wayes,  
it repented the Lord hee had  
made man, that is. God was  
sory that man created to so ex-  
cellent an end, should himsele  
destroy himsele: to cleanse that  
corruption, he then sent a floud.  
Now God sendes a deluge v-  
pon the face of our earthly ple-  
sures, these flouds of teares  
extinguish the heate of vnlaw-  
full desires, scour the corrup-  
tion of our sinfull humors, when  
all is ouerpast, there ensueth  
a calme.

3 The Church (as is in an  
other place, be mentioned more  
at large) well celebrateth so-  
lemne and sanctified feasts, as  
publike memorials of Christs  
blessed birth, his resurrection,  
his ascension, and many others  
before which feastes shee ap-  
pointeth the Euenings to be  
fasted: in this world we do but  
fast the euen, we shall keepe  
Hollyday when wee come to

R 5

heauen.

Heauen.

*Mat. 18. 3*

Our Lord and master Christ Iesus as he did seldome laugh in the world, so did the worlde as seldome laugh vpon him: Hee teiles his follovers, they must become as little Childzen: little childzen wee know haue no other weapons to avenge themselves, but their tears, and what other haue we against our crosses of this worlde, but our sighes and supplications sent vpper to G D D.

*Iob. 3. 24.*

*Hier. ad  
Iulias.*

*Exod. 3. 2.*

Iob sayeth, before I eate, I sigh: whose suffering was such, that all which we doe, or can suffer (sayeth S. Ierome) is in effect nothing: For hee endured not one, but many crosses, and those not light and ordinary, but great & grievous, such as to see might haue pierced his soule, and to heare could not but wound his hearte in his great losses, none left but foure messengers, all to

bring

bring him tidinges of sorrow,  
and not altogether, but one  
after another, to encrease the  
same. The first telles him, that  
not onely his Oxen were take  
but taken when they were now  
plowing, a time when hee did  
most neede them: so now his  
fieldes woulde become bar-  
ren.

The second, that his sheep  
were destroyed, and not one-  
ly destroyed, but destroyed  
with fire from Heauen: as  
if hee might gather, that not  
so much man, as euen God  
himselfe was angrie with  
him.

The thirde, that not onely  
his Camels were carried a-  
way by the Caldees, but with-  
all, all his seruautes were  
slaine.

The last and sorrowfullest  
of the al that his children were  
dead, and to aggravate the case  
they suddenly perished amidst  
their mirth:, whe his oxen were

taken

taken away, had his sheepe remayned, he might haue had his other sorrow, when his sheepe were destroyed, had his Camels bene left him, it had bin some stay, when his Camels were carried away, had his seruantes accompanied him, they might haue brought him some helpe: When his seruants perished, had his Sonnes & Daughters liued, it would haue bene no small comforte to Iob, but all Iobs comforts for the world, goe away together. Sathan thought here was trayne able to haue blown vpp the strongest Fort, and beare downe the chiefest rampier of Iobs patience: but Sathan was deceyued. Iob is the same man still: for hee that did truly serue God in times of prosperity, did also blesse him in his greatest aduersity.

Euill man after a maner can praye God for prosperity, but

in aduersitie, onely good men  
with Iob doe worship him, by  
whose example, how manie  
comforts are there offered to di-  
stressed mindes? Gather out of  
histories the magnanimitie of  
Hector, of Alexander, of Cæ-  
sar, of Scipio, of Scauola, put  
them all together, and for con-  
fancie they come not neere  
this one president laid downe,  
the example of the holy man  
Iob.

Now for that good men  
haue sometimes amidst their  
sorowes in the world, wished  
to be gone, as Dauid when hee  
said, Lord bring my Soule out  
of prison. Or Saint Paule,  
when he desired to bee dissol-  
ued and be with Christ, it was  
not so much from any impa-  
tience, as from a longing they  
had to change a blessed death  
with so vncertaine and sorow  
full a life.

Our Lord and master Christ  
Jesus, in telling his Dis-

ciples

ciples his soule was sorrowfull, in crying to his father vpon the Crosse, shewed what man is wont in times of extremitie to feele and find, not that hee euer doubted of the diuine assistaunt power, (which to thinke is great impietie) but to shew vs in greatest trials, to resolute vpon Gods pleasure, and say, Father, thy will be done.

Wee are in both estates, in either of the extreames, in prosperitie so secure, as if we were readie to say with Nabuchodonozor, is not this great Babel, or that Babel that cannot come to ruine? In aduersitie so abiect, and dismayed, as if there were not a helper in heauen, of power to raise vs.

We should not, wee should not bee discomfited at this worlds aduersitie. Wee may not looke to find G D D in the Gardens of Egypt, whome Moyles found in the thorne

*Exod. 3.2.*

bulthe

bathe of manifolde tribulations. To bee without crosses, wee may rather wish then hope.

The golden world is gone, wherein men did ioy in nothing, moze then in sinceritie and loue. Wee see want of pittie towards GOD, want of faithfulness amongst men. Now this yron age of ours peeldeth store of crosses, and vnconscionable wrongs.

I turned me (saith the Wiseman) and considered all the oppressions that are wrought vnder the Sunne, and behold the teares of the oppressed, and none comforteth them, and loe the strength is of the hand that oppresseth them. Such is the calamities of our time.

There are three thinges which wee must leaue to God, iudgement, glorie, and reuenge; these are to bee left onely vnto him.

Well, heauinesse may endure

*Eccles. 4. 1*

for a night, but joy commeth in the morning. Wee may not repine at these trials, if we desire to solace our selues in the vanities of this world, our desires are vnlawfull.

Ge. 19. 26

Lu. 17. 29

5 Lots wife, her mind was bpon her substance in Sodom. shee looked backward, but she neuer looked forward againe: shee is turned into a pillar of salt; a pillar, & so stands for an example, of salt, and so to season our vnlawfull desires of this world and worldly things.

When with the Spider we haue exhausted our verie beuells to make a slender web, one puffle of wind carries all away, when we haue endeouored to the bittermost to mount aloft, suddenly death dooth clip the wings of our soaring endeouours, and downe we fall.

Did we looke backe and consider how many are vnder vs, as wee are ouer readie to pue how many are aboue vs, wee

should

should soone see our estate lesse  
 glorious then the state of ma-  
 nie, who are as deare to Christ  
 as our selues.

6 But ease and pleasures  
 are acceptable to flesh & bloud,  
 which the world is wont to  
 promise: Nabuchodonezor, to  
 draw the people from Gods  
 service to foule Idolatrie cau-  
 sed the noyse of instruments  
 to sound, that so delighting  
 themselves, they might forget  
 their obedience to God.

*Dan. 3. 10*

7 But is it possible that a-  
 nie delights should draw man  
 from God, for whome he made  
 the whole frame of the world?  
 Should base desires make the  
 creature vnfaithfull vnto him  
 from whome cometh all his  
 good?

Ioseph said, Behold my ma-  
 ster hath committ'd all into my  
 hands, how then can I doe  
 this? As if hee could not find  
 in his heart to commit euill  
 against him, that had dealt

*Gen. 39. 8*

so liberally, and so longingly  
with him: as his master had  
done, evermore remembering  
that liberalitie should moue  
loue.

8 For these worlds vani-  
ties wee may let them passe,  
whatsoever they promise, their  
pleasure is not permanent.

When Iacob was hastning  
into his owne countrie, Laban  
followed him & said, why didst  
thou not tell mee of thy depar-  
ture, that I might haue let thee  
goe with mirth and melodie:  
When his meaning was to  
haue kept him stil in longer ser-  
uitude. But as Iacob did swell,  
seeing Labans countenance once  
set against him, to make readie  
to depart into his owne coun-  
trie: so when wee shall find the  
world to frowne vpon vs, to  
make speed & prepare our selues  
to be gone.

Notwithstanding the people  
in the wilderness did drinke of  
the bitter waters of Marah, yet

Gen. 31, 2

Ex. 15. 23

in that God appointed his angel to direct them in their way, it was a testimonie hee would bring them into a better land. God hath giuen vs his spirite more then an Angell, for our guide, which may beare witness to our spirits, wee were not created for this fraile and momentarie state, but looke for better things to come.

In the meane time, no calamities of life should make vs hate life, the course whereof we may not slacke or hasten at our owne pleasure. Heathen men haue gathered by way of consequence, that the condition of good men is happie in the other life, seeing it is here for the most part gretuous.

¶ If it did so much reuiue the hearts of distressed people, that one (and that in vision onely) should seeme to see Onias who had beene high Priest, a vertuous and a good man, reuerent of behaviour, and of a

*1. Mach*  
*15.12.*

sober conuersation, wel spoken  
and one that had bene exerci-  
sed in pointes of vertue of a  
child, holding vp his hands to  
heauen, and praying for them  
then to see Iesus Christ him-  
selfe at the right hand of God  
there to stand for vs: mercifull  
Lord, how can it not but raise  
vp our pensiuē hearts:

I. Sa. I. 8

Elkanah said vnto Hanna,  
when shee was sore griued at  
the hard vsage of the world  
Quamobrem affligitur cornu  
um, nunquid non ego tibi me-  
lior quam decem filii? Why is  
thy heart griued, am not I  
better vnto thee then ten sons?  
This was a speech of comfort  
to her troubled mind. But  
vnto the distressed man, whose  
ioy is in Christ crucified, may  
it not be said, Is not his loue  
and mercie better vnto vs all,  
then ten thousand pleasures of  
a sinfull life? Who hath said to  
all, feare and loue his name. In  
the world you shal haue afflictio-

Ioh. 16. 33

...but bee of good comfort, I  
have ouercome the world.

The Church resembled vn-  
to a garden, hath two sorts of  
flowers, that is to say, Lillies  
for times of peace, and Roses  
for times of persecution.



CHAP. XXVII.

An admonition to al, while they  
haue day and time before  
them, to make speede, to ap-  
plie themselves to this lesson  
of learning to die.



Being that all flesh  
is grasse, and the  
glozie of man is but  
as the glozie of the  
field, the grasse wi-  
thereth, and this flower fadeth  
away.

*Esa. 40. 6*

How behoouefull then it is  
for all to applie themselves to

this

Ro. 11. 30

this lesson of Learning to Die: the Apostle sheweth when he exhorteth that considering the season, it is time to arise from sleepe.

Our spring is fading, our lampe is waxing, and the tide of our life is drawing by little and little vnto a low ebbe, what soeuer wee doe, our wheele whirles about apace. In a word we die daily and wee all know, we haue euery one of vs a poore soule to saue.

Here wee may consider, that health is the mart where the prouident Marchant may lay for his stoke: strength is the seed time, wherein the diligent husbandman may prouide for a haruest. But it is now a paine to repent, many cannot endure it, mercifull Lord, how will they endure the paines of the vnrepentant in time to come, of which the rich man thought if one from the dead, should tell the liuing it would make them

take

Take heede . Wee haue greater  
testimonie, then the testimonie  
of the dead, which is the testi-  
monie euen of him who is the  
way, the life, and the truth: Est  
consentiens aduersario, Agree  
with thine aduersarie whilst  
thou art in the way.

2 He that will neuer put on  
sackcloth, vntill with Ahab he  
see Gods iustice at hand, to  
require punishment for his  
sinnes. Hee that will neuer be-  
gin to liue, vntill hee be readie  
to die, may wish one day hee  
had bene better aduised, when  
all the world cannot recall op-  
portunitie past.

It is the generall practise  
of Sathan, to promise care-  
lesse sinners time enough; as  
enticing and biting blurers are  
wont to giue day to young  
brices from time to time, vntill  
at last they wind their inheri-  
tance from them.

3 We know not how daun-  
gerous it is, to deferre all vn-

to the last cast: As I will not promise, so I dare not presume (saith Saint Austen) of euening repenters. To make all out of doubt, the best course is to repent betimes.

*Heb. 3. 15*

*Lu. 17. 27*

3 The holy Ghost saith. Dum hodie appellatur, while it is called to day. The world thought it selfe neuer more secure, then when they were eating and drinking. when they were planting and building, yet suddenly came the flood, and ouerwhelmed all.

*Ge. 19. 23*

*Da 4. 12.*

The morning was faire when Lot went out of Sodom, and yet before night were the Sodomites destroyed. Nabuchodonezor thought himselfe neuer more sure, then when he had builded great Babel: and yet while the word was in his mouth, G O D pulled him downe vpon his knees. The rich man thought himselfe neuer more likely to haue lived, then when hee had viewed his

barnes ; set downe in his counting house, and told ouer his bagges , but yet befoze midnight his soule was taken from him.

4 We all know what wee haue bene, we know not what we may be, or how sodainly we shall bee taken away from all. Wherefoze our Sauour exhorteth vs to agree with our aduersarie quickly, to walke while we haue light. Wilt thou know who this aduersarie is? It is thy conscience that will accuse thee doing euill, to the great iudge of the world. Wilt thou know what this light is, it is the day of grace.

The Prophet Elay calls vp-on the people of his time, to seeke **G D** while he may be found In hac vita, saith Theodorēt, locus est gratiæ & misericordiæ in illa tantum iustitiæ, In this life there is place of grace and inercie, but in that o-ther life of iustice onely ; which

*Lu. 12. 20*

*Esai. 55. 6.*

*Theod. in  
Psal. sext*

**S**

being

*Psa. 29.1*  
*Luc. 7.14*

being so, had wee not need to  
seeke the Lord earnestly, as Iob  
speaketh:

¶ Our Saviour in the Go-  
spel saith, Adolefcens tibi dico  
surge: Young man, I say vnto  
thee arise. Wzing yong Rams  
saith the Prophet, vnto the  
Lord, young Rams, euen the  
best of our strength. As there  
is Resurrectio ad vitam glorie,  
A resurrection vnto the life of  
glorie, so is there also Resur-  
rectio ad vitam gratiæ, A resur-  
rection to the life of grace. The  
death of the soule went before  
at the beginning, and then fol-  
lowed the death of the bodie.  
In like maner, the resurrection  
of the soule is first, and then  
commeth in due time, the resur-  
rection of the bodie.

*Pro. 20.16*

Sinne is a fall: The righte-  
ous falleth, saith the Wiseman:  
amendment of life is a resur-  
rection, and Blessed are those  
that haue part in this resurrecti-  
on. Sin is a kind of death, the

Father

father said of his riotous  
sonne. Filius hic mortuus erat,  
This my sonne was dead. Ho-  
minesse of conuersation is a re-  
surrection, and blessed are those  
who haue part in this resur-  
rection. Saint Austen saith of  
the prodigall son, Iuuenit se qui  
perdidit se, By repentance hee  
found himselfe, who by riot  
had lost himselfe, and therefore  
Demus illi vitam nostram, qui  
nobis dedit vitam suam, Let vs  
giue him our life who gaue to  
vs his life.

Lu. 15. 31

Sinne is a drowle or bea-  
uie sleepe: considering the sea-  
son, saith the Apostle it is now  
time to arise from sleepe, Re-  
uennesse of conuersation is a re-  
surrection; and blessed are those  
that haue part in this resurrec-  
tion.

Ro. 13. 11

Christ when he rose, he rose  
earely. Lazarus that lay foure  
dayes, began to saour. If we  
lie long in our sinnes, we shall  
wake vnsauorie too. But with

1sa. 55. 39

the woman that came betimes  
with sweete odors vnto the  
Sepulchre, wee should bring  
our prayers and supplications  
earely, which is acceptable to  
the most highest.

6 Though wee doe not yet  
heare the shrill trumpe oz voice  
of the Archangell, summoning  
all to iudgement: yet wee shall  
heare with these eares at the  
day of drome, that dolefull  
voice (but vnto them that take  
heede in time, ioyfull) Surgite a  
mortuis, & venite ad iudicium.  
Arise from the dead, and come  
to iudgement. If it made Fe-  
lix to tremble to heare of iudge-  
ment, a remembrance wherof  
should sometimes sound in our  
eares. Then to heare of the  
paines that shall follow iudge-  
ment, it may put carelesse  
men into a fit of a shaking A-  
gue.

Let vs not offer the first of  
our vintage to the delights of

Anne,

AB 24.26

same, and serue **G O D** with  
che lesse and dyces of our age.  
Let vs not pick the flower of  
our life; vnto the soule affecti-  
ons of corrupt nature, and re-  
serue for **G O D** the verie refuse  
of our time. It is no conquest  
to ouercome a weake and fee-  
ble enemye, to resist the plea-  
sures of the flesh, when nature  
it selfe is decayed. Againe, canst  
thou looke for a conquest, when  
thou art weake, and thine ene-  
mye is strong. When Sarpsons  
strength was gone his enemies  
preuailed, our strength is grace  
in **Christ**: which this Dalila  
or securitie of life would de-  
prive vs of.

7 Wee should consider,  
that our care is not so much  
now what to doe, as what  
one daye wee may wish wee  
had done. Wherefore let men  
passe through this worlde, as  
the people did by the land  
of **Edon**, who onely requi-  
red to goe through it, but

Nu. 20. 17

would make no stay at all. What should wee set our delights in this Edon: our passage through it, is all we should require. The chiefest matter we are to attend, is to serue God and prepare for the good houre of our departure.

Eccles. 5. 7

We see by experience that the longer we deferre the curing of wounds, the harder is their recoverye at the last. The losse of time is verie precious, seeing wee haue no warrant for the least continuance therof. Make no tarrying, therefore saith the Wiseman to turne vnto the Lord. Loose not any longer Bonas horas, Good hours. Quem sepe transit casus, aliquando inueni: This common case of all flesh passeth so often by vs, that at the last it takes vs too as well as others: we may not deferre a worke of such importance, but with all expedition proceede wee in the performance of the same. It is

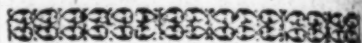
the

the replie of the holy Ghost,  
 Audiui te in tempore oportuno,  
 I haue heard thee in acceptable  
 time.

6 The Apostle Saint Paul  
 saith, Giue your bodies a liuely  
 sacrifice vnto God, your reason-  
 able seruing of him. When wee  
 repent onely in our last extre-  
 mities, wee giue not a liuely,  
 but a dead sacrifice. not our rea-  
 sonable but our vnreasonable  
 seruing of G D D. Wherefore  
 as Christ said, Walke while  
 you haue light: so may it be said  
 vnto euerie one, for the  
 loue of God, Repent  
 while ye haue  
 time.

*Rom. 12. 2*

*Iob. 1. 35,*



## CHAP. XXVIII.

The great folly of men in neglecting this opportunitie of time offered, to learne to die.

**T**o manye in the world as much abhorre the practise and course in the common life of Socrates and Epicures, as they are wont to doe, their profession and name: then would God bee more sincerely worshipped then he is: then would the time allotted vs to prepare our selues for the kingdome of heauen be better imployed then ordinarily it is wont.

We wonder at the old world, which for al Noahs forwarning of the flood to come, yet repented not. Wee maruell at the

Lnc. 17.

26.27.

Jewes,

Jewes, who had Christ amongst them, and did not accept him: but we cleane forget our selves our owne stupiditye, having as much warning as they: We haue Christ amongst vs. Iacob said; Surely the Lord was in this place, and I was not aware of it. Wee haue time and health, and grace, the light of his truth: Surely Gods goodnesse is vpon vs, and we are not aware of it: we neglect al, which neglect is dangerous.

Despise thou (saith the Apostle) the riches of his bountifullnes and patience and long suffering, not knowing that the bountifullnesse of God lea-  
deth thee to repentance: God is not slack, as some men count slackenesse, but is patient to wards vs, and would haue no man to perish, but would haue all men to come to repentance: of whose visitation the prophet Abacuck saith, Though it tarrie,

*Lu. 19. 42*

*Ge. 28. 16*

*2. Pet. 3. 9*

*Ab. 2. 3*

waite, for it wil surely come, and not staie.

*Prov. 6.6.*

Wherefoze (as Salomon) sendeth the sluggard, so may wee send the carelesse Sinner to schoole to the Emot: for she laboureth in the Summer, and prouideth for the time to come. I passed (sayth hee) by the field of the slothfull man, and found it full of byars and bryambles, such is the life of negligent people vntilled, all out of order, they keepe reuell rout. Either they care not at all, or surely verie little for the time to come.

3 They royst and ryot out time, mouing God to sue them vpon an action of waste. They neuer call to mind either that death, like a Wayly at large will summon them to the fatall banquet, or God himselfe one day amerce them in such damages, as they shal see how wilfully they haue forfeited their happie hold they had of an e-

ternall

ternall inheritance. They neuer consider that age or sickness will come; and that it is a part of prouidence in youth to haue somewhat in store against these times. Wherefore they spend their golden dayes of prosperitie, as ill husbands waste and spend their substance they know not how, and are in a manner so carelesse, as if God were bound to bring them to heauen whether they would or no.

We may wonder, (and not without cause) at these mens folly, such is their negligence, they will not consider: such is their ignorance they will not know: such is their forgetfulness, they will not remember: either what they are, or what they shall bee: but runne on headlong into all wickednesse as men in a franticke fit, and so bring themselves to apparent ruine.

That they neede not feare

iudge:

iudgement to come, if there be none to flatter them (as sometimes there are) they will for a neede flatter themselves: thus they follow for vertue, vice: for light darknesse: for truth error, for wisdom folly: neuer thinking of their winding sheete, or any meane mouing to mortification: Mor-te morieris, Thou shalt die the death.

So they may take their pastime a while, or solace themselves in a few insatiable delights, passing ouer their youthfull dayes in sensuall pleasures, which will bee a Corrosiue at their hearts, when they are panting for breath, and haue taken their Vltimum vale of the world.

They respect not what hangs ouer their heades, as if the mentioning of a world to come, were but a matter of discourse, to keepe men from sleeping: as if G O D

had

had proposed that inestimable crowne of glory at so meane a rate, as men might care for doing nothing

These consider not that the way to the harlots house leadeth to Hell: the Wiseman telleth them: it is so, and therefore let them feare **G O D** in time, least they finde it so, when it wil be too late to amēd what is amisse: these are as non proficientes in this lesson of Learning to die, become strangers in their owne soules.

There is sayth the Wiseman, a time to plant, a time to plucke vp, a time to seke, a time to finde: nay there is to all thinges an appointed time, but he mentioneth no time to bee carlesse, as if **G O D** hath not appointed men any time to liue securely in.

It is a great signe he is desirous to do sinners good in that he giues them in mercy space and opportunity to repent,

*Eccles. 3. 2*

They

They thinke all is 'so sure,' as if there were no more care to bee had at all. Can these men assure themselves of two heauens:

2. Pet. 2. 4

4 No, No, S. Paule who knew better then all the Deuils in the world, can tell men how to dispose themselves to Heauen, willeth euery one that thinkes he stands, to take heed least hee fall, yea to worke out his saluation with feare and trembling.

1. Sam. 16

The fall of the Angels, the losse of Adam, the reiection of Saule. If we consider what hath become of the tallest Cedars in Libanon, we cannot but with feare thinke of our owne fraile condition. But what speake we of any one in particular? the Iewes that ancient people of God, the Churches of Asia, which sometime flourished, to consider how they are now defaced and brought to ruine, may make all feare

Unfull

## Infull security.

what not possible to erre :  
 St Paul told the Romanes them-  
 selues long since, Be not high  
 minded, but feare. O feare it is  
 the beginning of wisdom sayth  
 David and this wisdom is the  
 beginning of a religious life.  
 feare it is the continuance of  
 the same life. It is the con-  
 clusion of all sayeth the Prea-  
 cher, Feare God and keep his  
 commaundements. Of all nati-  
 ons, he that feareth God is ac-  
 cepted with him, & therefore if  
 with the men of Ninuie, wee  
 wil not repēt vs of our sins thē  
 with the olde worlde we may  
 feare to be drowned for our  
 sins Beatus qui timet, Blessed  
 is the man that feareth.

Our sins may make a sepa-  
 ration between God and vs.  
 The Iewes haue not onely  
 erred, but falsē away frō God  
 whose loue and care they so lōg  
 enjoyed.

Make your election sure,

(sayth

Ro. 11. 20

Psal. 111.

10

Psal. 128.

Ecc. 12. 13

Act. 10. 34

2. Peter. 1

(sayth S. Peter) and giue your diligence hereunto: for if you do these thinges, you shal neuer fall; Thereby shewing that our perseuerance in the faith, and feare of God, is that dutie after free iustificattion in mercy, which hee expecteth at our hands.

6 Folly therefore is it to flatter our selues in a fruitles course of life, and to deferre time vntill it be too late: if God offer grace to day sayth Saint Austen, thou knowest not whether he will offer the same to Morrow, and therefore now vse it, if thou wilt vse it at all.

7 The light will shine, when we shal not see the closing in of that daye, the Evening will come, when we shall not see againe breaking forth of the morrow light. Lazarus after his want, Diues for al his wealth, sicut homines moriemini, & of the children of the most highest

*Traff. 33.  
in Ioan.*

saith

saith the Prophet, ye shall dye like men.

8 Nether is that all but as Saint Peter sayth. Tanquam rationem reddituri, which shall give account vnto him which is ready to iudge both quicke and dead, when the secretes of all heartes shall be disclosed; when the foolish virginnes shall crye. Lord. Lord, open vnto vs: but it shall be answered, and said vnto them. Non noui vos I know you not, It was not now a time to consult of providing oyle.

9 But as for the wise virginnes, which haue prouided their Lampes with oyle, they shall liue by their heades, finde the benefite of taking heede in time, and passe vnto that ioyfull marriage of the Lambe.

Now therefore to conclude with Saint Peter, seeing we looke for such thinges: What manner of persons ought we to bee in holy conuersation and

god

*P/. 82.6.7*

*1 Pet. 4.5*

*Math. 25.*

12

*2. Pe. 3. 11*

Ap. 13-14

godlinesse? Of carelesse men if the soules did end in their separation from the body, or banish into the aire, the daunger were not much, there is more, and that is, a morte moriens, thou shalt die the death.

This considered, it behoues euery one, not so much with Ezechias to set his household in order for that he must Die, as to set his soule in order, his doings in order, his conuersation in order, for that after death there is aliquid aliud, somewhat more behind, & that is called a time of iudgment: for the better obseruing hereof, we should sometimes call to mind our lesson of learning to die.

But it is Durus Sermo, a hard saying. Discite, learn ye, but it will one day be a harder if men take not heede in time: Discedite, get ye hence, depart you.

Dispatch therefore about this businesse of learning to die

the

the tide carryeth no man; our going to such and such a Citie is vpon condition, Si, if God will, if we liue, to set forwarde in time is best: these after wits are not so good: **S**aint Iohn sayth, Blessed are the dead, who die in the Lord: not who die irreligiously in their sins, but those who liued in Christ, and Christ in them, these die in the Lord to liue for euer, these are blessed in life and death, these die in the Lord, & rest in the Lord to liue for euer.

It were to be wished that men at last would see their folly, and seeing it endeavour to refoyme the same. A vaine thing it is for any to flatter himselfe with hope of continuance: We go to our beds, Christ knoweth whether euer wee shall arise. For all this, one sinne draweth on another, and we neuer thinke that secret sinnes shal come to open iudgment.

*Mat. 22. 5*

The careless guests made light of their calling to come to the marriage of the kings son: but they not find at last, when they were shut out, there was no resting with so great a Personage, that sent for them: Christ offereth mercy, which is our last refuge, freely, willingly vnto all: now is the accepted time, the flower of our age will away apace: we may be prevented, we know not how soon: death iudgement hasteth: shall we know these things, and neglect opportunity, God forbid.

*2. King. 5*

11 Elisha sayed, Is this a time to bee taking rewardes? amidst the pangues of death, is this a time to thinke of amendment of life, it is not, it is not.

*Lu. 29. 40*

12 That which was said by Christ to Ierusalem, Ierusalem, is in effect said vnto euery one, Anima Christiana si cognouisses & tu quæ ad pacem: O soule, soule if thou

didst

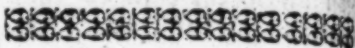
doſt know the thinges that  
do belong vnto thy peace, thou  
woulſt take heed.

S. Peter ſaith, bee ſober and  
watch, for your aduerſary the  
Devill ſeeketh, &c. as if hee  
ſhould haue ſaid, watch, for you  
haue a watchfull aduerſary, if  
you reſpect his continuance, he  
was in paradise, if his nature a  
Lyon: if his crueltie, a roaring  
Lyon: if his diligence, hee  
ſeeketh: if his intent it is to  
denoure: Wee had neede  
watch, we haue we ſee  
a watchfull e-  
nemie.

1. Pet. 5. 8

The





## CHAP. XXIX.

Wherin is shewed that amongst other reasons this learning to die may iustly moue vs to lead a christian life in holy conuersation and godlines.



And are 3 reasons which may stir vp and quicken our backward dispositions to dutifull performance of that religious worshippe wee owe vnto God. To omit the promises, and those in mercy; the threatenings, and those in iustice; which the volume of holy scripture doth often mention to this end.

Moyse to moue all the world to acknowledge God, he concluded no other argument but these, & these are the workes of

Gen. 1. 3  
4. 5. 6.

God:

God: which the Apostle also in effect expoundeth saying: The inuisible things of him: to wit his power, and Godhead, are seene by the creation of the world, Elimah to expresse God his Majesty sayth, Behold the starres.

*Rom. 1, 20*

*Iob. 22, 12*

2 The Prophet Dauid calleth all the creatures of God to prayse G O D, as indeed they doe, by their wonderfull order, and decencie of motion. If all Creatures serue God, then much more should man. for whome they were all created, and he onely for the honourable seruaice of the Creator himselfe. For should not man blesse God that hath so blessed him, of whome the Prophet Dauid hath saide, No good things will hee withhold from them that lead a godly life.

*Pf. 148. 2. 3.*

3 Come we vnto man his new birth, there he taketh his couenant peny to serue his re-

deemer

Dinner in holinesse and righteousness of the dayes of his life. Consider we his iustification & sanctification: there we find him drawne by the cordes of loue, vnto this sweet yoke of Christ doth mā serue God for nought no certainly. It is a maxime in morall Philosophy, omne beneficium exigit officium, every benefit doth require a duty. In nature, where the sun doth extend the beams of light, there the solide body hath a reflexe of heate. But that which doth often moue vs, we may remember (as we shold neuer forget) the authoz of our health, our wealth our peace; our prosperity and all. If these moue not, we are inferiour vnto the insensible creatures. if we shoulde haue no recourse of duty, if you will loue them that loue you.

4 If the promises of graces mercy in Christ Iesus, if the greatnes of thereward layde vnto them that walke in

the way of Gods command-  
mentes, and keepe them  
with their whole heartes:  
(for is there not a reward  
for the righteous) then might  
they well say with the Pro-  
phet, sine causa laudamus manus  
nostros innocentes, In vaine  
have we washed our handes  
amongst the innocent.

If promises I say, & those  
in mercy cannot winne vs to a  
just remembrance of our e-  
state to come, yet at least to  
berinke our selues of this rec-  
koning daye at hande should  
some what preuaile in this  
case. He that planted the eare,  
shall he not heare, or hee that  
made the eye shall not hee see,  
or he that nurtereth the heathen  
shall not be punished.

The rich man in his scal-  
ding tormentes hath a Discite  
exie. O learne of mee take  
hede in time: for al that swimme  
in wo. My pleasures, and bath  
themselues in sensual delights

*Ps. 73. 12.*

*Psal. 94. 9.*

*Lu. 16. 24*

the conclusion whereof is sorrow and pain, when they shall say, would to God we had neuer offended so gracious a Lord, Would to God we had neuer neglected so favourable a time of grace, would to God we had neuer followed the follies of a sinfull life: the thank is pleasant, but the thoe is troublesome deepe and chargeable.

And therefore if there be any consolation in Christ Jesus, any comfort of love, any hope of mercy: if there be any feare of the day of iudgement to come, pray we with the man of God: Lord teach vs to number our dayes; that we may apply our heartes to wisdom.

6 Consider we of a future condition: prepare wee our selues for a life permanent; for an estate of al continuance, and God of his infinite mercy graunt vs all grace so to doe.

*Eph. 4. 1.*

7 In the meane time, let vs walke worthy of the vocation

where

whereunto we are called in  
**Christ Iesus**, Bona conuer-  
 satio, sayth an auncient Father,  
 confundit aduersarium, edificat  
 proximum, glorificat Deum, a  
 god conuersation, it confounds  
 the aduersary, it edifyeth the  
 neighbour, it glorifyeth God  
 our Father in heauen, because  
 we loue life saith S. Austen, God  
 hath promised life and because  
 we feare death, eternall life.

8 The childre of Ionadab ab-  
 stained fro wine, because their  
 father so commanded them, and  
 should not the children of God  
 abstaine from sinne because his  
 spirit hath said: Let not sinne  
 raigne in your mortall bodies.

9 The Apostles sayeth, This  
 is the will of God, euen your  
 holines, wee obey this his will  
 not to merite, but to shew our  
 duty, which also causeth in vs  
 a filiall feare to offend.

10 And were there nothing  
 else but this will of God, this  
 were sufficient to moue vs to

*August. de  
 Verb. Do.  
 64  
 ler. 35. 14*

*Ro. 6. 12*

*2 Tbe 4. 3*

Walke soberly, nay, to apply our selues to liue in all holmes of conuersation, for the reuerence we beare to him who hath called vs vnto the state of grace, cannot but worke in vs euen that obedience and loue which becommeth those who expect in mercy a state of glory.

11 But will tempozall benefites moue vs, then as Gods bounty doth abound, so should our loue and duty abound also. All things we see keep their naturall course, wherunto they were ordained, and shall man differ from insensible creatures? Euery effect hath recourse vnto the cause. the riuers that come from the sea, returne themselves into the sea againe, if you doe good vnto them that doe good vnto you sayeth Christ our Saviour, it is not so much: heathen men will do it, the very instinct of nature doth moue al to returne loue for loue, affectio for benefites receiued, and ther-

Mat. 5. 46

fore much more should we afford GOD all loue and dutie who giueth all, and forgiueth all.

12 In the trespail of the holy man Job, Sathan saith of him, hast thou not hedged him in with these dromes of camelles, and herdes of cattell, & those in my childezen. Job is so blessed that if Job should not blesse God again, Job were worse then a stocke or stone.

*Iob. 1. 10.*

We see amongst men the master requireth seruice, & the captaine fight: He that said, Date Cæsari quæ sunt Cæsaris, said also Date Deo quæ sunt Dei. Giue vn- to God that which is Gods, which is, reuerence and wor- ship of his holy name.

13 To all this, A principall effect, some remembrance of our end ought to worke in vs mo- uing to mortification, which doth not consist in some little outward shew, or a bare specu- lation only of purity & sinceri-

ty of life, which doth not consist in a talkatiue flourish of a mortified professiō. (vnlesse we thinke to go to heauen only in speculation) but must be done in truth and verity.

*Esa. I. 17.*

The Prophet Esay exhorting to the true fruites of contrition, doth not say, *Discite bene loqui*, learn to speak wel, but *Discite bene facere*, learnto doe wel, apply your selues to equity, deliuer the oppressed, help the fatherlesse to his right, let the widdowes complaint come before you: It was our sinners own rule: The worker hat I do testifie of me, in like manner the works that proceed from vs do bear witness of vs. It is true of faith which was scene in Anna of Samuel, she did not onely conceive him, but she brought him forth yea she nurst him and consecrated him to Gods seruice so must we do by faith.

*Iob. 10. 25*

*I. Sam. 2*

14 We must not haue the voice

of Iacob, & the handes of Esau.  
 We must not doe as boat-men  
 are wont, who row one way,  
 but looke another: talke this  
 way, but liue the contrary: noz  
 as many who are curious in  
 other mens liues, but carelesse  
 in their owne: noz as foolish  
 Marchantes, who make a lit-  
 tle shew outward, but haue  
 bare storehouses beneath: but  
 our religious actions are they  
 that must shortly stand by vs:  
 the penny is ready for the end  
 of the day, which is drawing  
 on apace, the Sunne is long  
 since past the Meridian line, &  
 we know death will not bee  
 answered with a Habe nos  
 excusatos. I pray the haue mee  
 excused: we had need bestir our  
 selues the time is not long, and  
 we may remember, whether  
 we are going.

15 Foolish virgines thinke  
 their oyle will neuer be spent.  
 Christ saies, the children of  
 this world are wiser in their

*Mat. 20. 8*

*Lu. 14. 19*

*Luc. 16. 8.*

Re. 13. 12

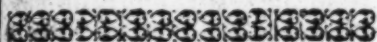
generation. Are we so careful  
for the time to come, as com-  
monly we are for the time pre-  
sent? I would to God we were  
considering the lease, it is now  
time to arise from sleep, the day  
is passed, the night is come  
neare.

Ecc. 12. 13

Last of all, our continuance  
in this world being only a pas-  
sage onto that to come, should  
it not moue vs to meditate of  
the end, wherefore God sent vs  
hether, and the condition we ex-  
pect when we are departed  
hence: the meditation of which  
departure may daily put vs in  
mind to eschew euill and do  
good, to feare God and keepe  
his commaundementes, which  
is the conclusion of all. Hoc est  
enim omnis homo, for this is  
euery man, yea without this he  
is no man.

Wherefore that which is the  
stern vnto the ship the eye vnto  
the body, the compass to the  
Pilot, the same is vnto a wile

christian man, the consideration of his end, which consideration hath also like a soueraigne medicin these two vertues, first it allaieth our swelling humors when we consider we must die: secondarily it rayseth bp our sorrowfull hearts, when we call to mind, we shall rise from death.



CHAP. XXX.

Wherein is shewed in the last place, that a consideration of Christ his second comming to iudgement ought to moue euery one to liue religiously, & also to apply himselte to this lesson of learning to die.



The manifold reasons before alledged may induce the carefull Christian to liue reli-

*Esculaps.*

giouly. And to learne to die, the inevitable necessitie of death is in it self sufficient. For what Esculapius, or Physition how skilfull soeuer, can make mortallitie immortall.

The radical moisture by little and little, will last so long with the wasting Lampe, buttill at last the light goeth out, the lampe is spent, and so an end. God himselfe doth teach vs a consideration of our mortall estate, both by testimonies of his sacred word, as also by many spectacles befoze our eyes: so that we do not only heare with our eares, but also behold often with our eyes, both what we are and what we shall be.

*Act. 5. 3*

Many are the euents which wee may reade to haue befallen others: the sudden end of Ananias and Saphira, of Anastasius whom the Church storied do mention, to haue bene stricken suddenly with lightning from heauen, may moue the most

retch.

retchlesse to remember them-  
selves.

2 The Prophet David men-  
tioning the sudden destruction  
of those which imprecated a-  
gainst God in the ſilberneſſe,  
ſaith, While the ſure was yet  
in their mouthes, the wrath of  
God came vpon them. Of which  
very inſtance the Apoſtle ſaith,  
Theſe things came vpon them  
for our example, and are writ-  
ten to admoniſh vs vpon whom  
the ende of the world are come.

3 If all this be not ſuffice-  
ent, yet a conſideratiō of Chriſt  
his ſecond coming to iudge-  
ment, ſhould at laſt moue eue-  
rie man vnto a moſt ſerious re-  
membzance of the time to come.  
That which the holy Ghoſt  
doeth ſet downe ſo often, and is  
in ſcripture ſo forceably expreſ-  
ſed, and that too in many pla-  
ces ſo euidently laid before vs:  
the holy Ghoſt doeth ther by  
ſhew, how diligently the ſame  
ſhould be conſidered of, & by vs.

*Pſa. 78. 30*

*1. Cor. 10.*

II

Now

*Isa. 2. 31*

*Isa. 3. 13.*

*Dan. 7. 13*

*Mar. 13*

24

*Lu. 21. 25*

*Mat. 24*

29.

*Esa. 13. 10*

*Eze. 32. 7*

*Is. 5. 22.*

*Ap. 20. 13*

*Math. 16.*

27.

*2 Cor. 5. 10*

*Ro. 14. 10*

*Chry. Rom*

*77. in Ma*

How what more forcibly  
expressed in the sacred volume,  
then is the second coming of  
Christ into iudgement, which  
is called a great day and such a  
day as never was from the  
beginning of the world: when  
the Sun shall be darkened, the  
Moone shall not give her light:  
when the Stars shall fall from  
heaven, when the voyce of the  
trumpet shall sound, when all  
the kindreds of the earth shall  
mourne, when they shall see  
the Sonne of man come in the  
cloudes of heauen with power  
and great glorie; when the se-  
pulchres shall open: when the  
sea and the earth shall give vp  
their dead: when all the world,  
Kings, Princes, and Potent-  
ates of the earth shall appeare  
before the tribunall seate of  
Christ. Blessed Lord, what an  
appearance shall this be?

4 I know not (sayth Saint  
Chrysostome) what others doe  
thinke of it: for my selfe, it

makes

makes mee often tremble to consider it.

Doe we not beholde from yeare to yeare the Sun to yeeld lesse heate, whereby the fruites of the earth doe lesse kindly ripen? O that we had hearts to meditate of this great coming of Christ to iudgement: then would we soone for a full life past bee auenged vpon our eyes, and wish with ieremie, that our heades were a fountain of water: then would we say with Demosthenes, yearely one would soone answer, the first prouocation to euill  
 οὐκ ἀνομιὰς μετάνοιαν σπάζουσιν,  
 I will not buy repentance so deare.

5 To flatter our selues with hope of deferring of this time is all in vaine. I alem te inueniet dies Domini, qualem te reliquet extremus vitæ dies, Looke how the last day of thy life doeth leaue thee, so shall the day of iudgement find thee: take

*Ier. 9. 1. 2*

heed

*Psal.* 34. 8

heed ye vnwise among the people, Oh when will ye vnderstand, saith the Prophet?

*Mar.* 13.

20.

*Ap.* 22. 12

6 Who would not but accept of the fatherly forewarning of Christ our Saviour, by those many precedent tokens, as forerunners of this his coming: These are both sayings, and signes: The sayings amongst other, That for his elect sake, the dayes shall be shortned. And behold I come quickly.

*Math.* 24.

12.

*Lu.* 17. 27

For signes the waxing cold of charitie, the rising of Nation against Nation, the abounding of iniquitie, without further application, these may be left vnto our silent thoughts.

was there euer lesse loue? Is not that little loue amongst men cold and hollow loue?

Christ said, O ye of little faith, and it may be said, O ye of little loue. Where is that Jonathan that lones David as his owne soule? Where is that vpright-

nelle

nesse of conscience, when men rather for shame of the world, then otherwise, for the loue of God and goodnesse, abstaine from extreame impietie. How many with Ioab embrace friendly, but carrie a malicious heart to Amasia?

2.S4.3.27

7 The Apostle saith, That the latter dayes shall be perilous dayes, for men shall belouers of their owne selues, couetous, boasters, proude, cursed speakers, disobedient to parents, ynthankfull, vnholly.

2Ti, 3.1.2

8 The Philosophers can tell vs, Nullum violentum est perpetuum: That no motion violent is woont to be permanent. The Rainbow as it hath a waterie colour, which may shew vs what hath bene past: so hath it also a fierie, to signifie what is to come.

When Sinne was multiplied vpon the earth. God sent a flood to wash the earth: now Sinne is growne so huge, washing will

not

not serue, and therefore fire shall consume. Sathans fierce rage, may argue the shortnesse of his time: the coldnesse and barrennesse of the earth & trees, shew the qualities of aged bodies, or in effect tell vs, there will come a time, when we shall not haue any longer the vse of them.

9 The decay of ancient families and houses, the defect of strength and stature, doe make vs dayly see, this world is wearing away.

10 That which is the flash of lightning, before the hideous clappe of thunder; that which is the mustering of an host of men, before a sad battell, the same are these ensignes before Christ his second comming to iudgement.

154.6.19

11 To be curious with the Bethshemites, in prying into God his Arke, hath bene the folly of some men to bee calculating and skanning the daye

and

and peere, which is unknowen vnto the Angels in heauen, is needlesse. For season 3 of times, Non est nostrum scire, It is not for vs to know, for our appearance at the time before Christ to giue our accouſe. Omnium est scire: It is for all to know.

12 That then the secrets of all hearts shall be reuealed, that a generall audite shall be kept, Christ himselfe sheweth in the Parable, where the kingdome of heauen is likened vnto a certaine King, that will take account of his seruants. God will require a reckoning at our hands of the time hee hath lent vs, of the graces he hath giuen vs, of the blessings in this world bestowed vpon vs.

When fauour shall not excuse, riches shall not excuse, friends shall not excuse, but against faultie Christ shall giue testimonie, the Angels shall giue testimonie. Gods benefits

shall

*Math. 18.*

230

shal giue testmone, their owne  
conscience shall giue testimo-  
nie.

*Luc. 16. 3*

When the rich mans steward  
in the sixteenth of Saint Lukes  
Gospell, saw how the world  
was likely to goe with him, to  
wit, that hee must giue an ac-  
count, and be put from his ste-  
wardship. It was time for him  
to call his wits together, and  
so is it for vs all, if we haue any  
care of the account which will  
be required at our hands.

*Gen. 3. 9.*

*Gen. 4. 9.*

*1. Cor. 6. 19*

*1 Pe. 2. 25*

13 And account for our  
selues, Adam vbi es: Adā where  
art thou? How hast thou walked  
in the commaundements I gaue  
thee? And account for our bre-  
thren, Caine vbi est frater tuus  
Abel? Caine where is thy bro-  
ther Abel? How hast thou blest  
him? An account for our bo-  
dies: haue they beene kept as  
the temples of the holy Ghost:  
An account for our Soules:  
whether bee they fitte to ap-  
peare in the sight of the great

Shepherd:

shepherd: An account for our  
workes. And account for our  
wordes: An account for our be-  
rie thoughts.

It is most true God is mer-  
cifull, but we cannot tell whe-  
ther our sinnes will make se-  
paration betwene God and  
vs, if wee be not carefull in  
time: a consideration herof,  
may be the iquire to frame our  
building, the guid to direct our  
passage to heauen.

14 Great are the agonies  
of death, when the sicke shall  
see the world, his friends, and  
all earthy thinges forsaking  
him. But farre greater is the  
horroz of iudgement. To con-  
sider hee is now going to aun-  
swere for all hee hath done in  
the bodie.

15 Let vs a little call to  
mind, what manner of day the  
day of the Lord shall be, Behold  
the day of the Lord commeth  
(saith the Prophet Malachie)  
as a flaming fire, & the Prophet

*Ap. 2. 12*

*Math. 12*

*Wis. 1. 9*

*Mal. 3.*

*Joel. i. 12.*

Joel sayth, Dies magnus terribilis, a great day, a terrible day.

16 When an earthly King goes in person to battell, the whole realme is moued, the noyse of armour and armed men is heard, the trumpets sound, the hearts of all on euery side are moued. Much more shall this be, when the King of heauen and earth shall call together the whole host of heauen to this battell. Blessed Lord, how shall the inhabitants of the earth, shake and tremble heereat.

*Zach. 14.*

17 Erit dies vna (sayeth the Prophet Zacharie) quæ notæst Domino, There shall be a day which is knowne vnto the Lord, dies Domini, the day of the Lord, so properly called.

First, because known onely vnto the Lord.

Secondly, because in that day the Lord onely shal shew his power openly.

Thirdly, because other daies

were

were giuen vnto the sonnes of men to prepare for a time to come, but this is the day, wherein God will require an account for all.

18 If the powers of heauen themselves shall bee moued, what shall flesh and blood the sons of men doe? if there bee such feare at the things present what will there be at the sentence to come.

What sighes, what sorowes, what moanes, what mournings will there be heard in this day of mourning? how shall the euill bee confounded with the countenance of Christ, whome they haue neglected, and crie vnto the mountaines to hide them from his presence?

19 And here wee may also consider with what power the Sonne of G. D. D. shall come to iudge the worlde, hee came once in humility, hee shall now come in glozy: he came once

in pouertie, hee shall now come  
with maiestie; Videbunt reg-  
nant in quem viderunt morien-  
tem. They who once sawe  
him dying, shall now see him  
raigning.

20 Call to mind how the  
sheepe shall bee seperated from  
the Goates, the wheate from  
the Tares, the wise from the  
foolish Virgins: some receiued  
in, others excluded, and for ever  
shut out.

21 Consider of the secrets  
of all heartes at this day shall  
bee opened, in that infinite as-  
sembly of men and Angels.  
When all sinnes with all their  
circumstaunces, the time, the  
place, the maner shall bee laide  
forth and published.

22 Consider that if the  
countenance of an earthly  
Iudge, be feareful to the gilty  
prisoner, how much more  
shall the beholding of the eter-  
nall Iudge amaze these. Who  
find a thousand witnesses in

them

themselves, to giue in euidence  
against them.

O that yee would watch and  
pray, that wee may bee counted  
worthie to scape al these things  
that shall come to passe, and  
that wee may stand before the  
Sonne of man: goe vppon his  
right hand, and heare that ioyful  
voice: Come yee blessed of my  
Father, receiue the kingdome  
prepared for you from the foun-  
dations of the world.

23 And heere let vs exercise a  
while the thre faculties of the  
mind: memozie to call to mind  
what hath bene told vs of the  
state of blessednesse, the vnder-  
standing conceiue of it, so farre  
as our capacity is able to reach,  
and last of all, loue to affect and  
desire it with all our heartes.  
Think we of that Citie where  
all is peace, all is quiet, all is  
ioy: where all the Citizens  
know without errour, praise  
without wearinesse, loue with-  
out changeablenesse, they loue.

*Lu. 21. 36*

*Mat. 25.*

34

and

and euer desire to loue: they see  
and euer desire to see.

23 O Citie, verie excellent  
things are spoken of thee. In  
thee there is no yeaster-day nor  
to day, if we desire fairenesse, in  
thee is pulchritude as in Sion  
if Musicke, in thee is the melo-  
die of the Angels: if pleasure,  
in thee is the fulnesse of plea-  
sure for euermore: if securitie,  
in thee is no alteration: if con-  
cord, in thee is all consent: if  
continuance of ioy, in thee is  
eternitie.

Let vs behold a little in con-  
templation, the quires of An-  
gels and Archangels praising  
God, and seeing that holy that  
makes all holy. Enioying that  
tranquillitie which hath no dis-  
turbaunce, that knowledge  
which hath no error, that love  
which hath no offence, the more  
they loue, they more they desire  
to loue.

Hee that neuer tasted home  
the taste thereof must needs

sweete vnto him. Will not this blessednesse bee acceptable after all the sorowes of transitorie life?

If the beie remembraunce thereof bring comfort, what will the reioycing doe, if wee are somewhat moued when we call to mind, that all knowe God, all see God, all loue God? Then what will it be one day, to be ioyned with that celestial societie, to know with them, to see with them, to loue with them? How what a ioy is it to consider the ioy of this most ioyfull day, to all faithfull be- leuers in Christ Iesus, who shall be quit by Proclamation, Who shall lay any thing to the charge of Gods chosen? How shall their hearts exult? Saying, Lord, we were not worthe to be seruants, and thou makest vs Sonnes, nay heires or co- ioyes with thee, of euerlasting glorie. A remembrance hereof, should euen take vs from our

and euer desire to loue: they see  
and euer desire to see.

23 **O** Citie, verie excellent  
things are spoken of thee: In  
thee there is no yeaſter-day nor  
to day, if we desire ſaireneſſe, in  
thee is pulchritude as **i** ſune:  
if Muſicke, in thee is the melo-  
die of the Angels: if pleaſure,  
in thee is the fulneſſe of plea-  
ſure for euermore: if ſecuritie,  
in thee is no alteration: if con-  
cord, in thee is all conſent: if  
continuance of ioy, in thee is  
eternitie.

**L**et vs behold a little in con-  
templation, the quires of An-  
gels and Archangels playing  
God, and ſeeing that holy that  
makes all holy. Enioying that  
tranquillitie which hath no di-  
ſturbaunce, that knowledge  
which hath no error, that loue  
which hath no offence, the more  
they loue they more they deſire  
to loue.

Wee that neuer taſted home  
the taſte thereof muſt needs be

(w)

I  
ſweete  
blessed  
all the  
liter

If  
thereo  
will e  
are for  
call to  
God,  
Then  
to be  
societi  
ſee w  
them:  
conſid  
ioyful  
leuer  
ſhall b  
Who  
charg  
ſhall  
ing, I  
to be  
as S  
pre  
glorie  
ſhould

sweete vnto him. Will not this blessednesse bee acceptable after all the sorowes of transitorie life?

If the verie remembraunce thereof bring comfort, what will the reioycing doe, if wee are somewhat moued when we call to mind, that all knowe God, all see God, all loue God? Then what will it be one day, to be ioyned with that celestial societie, to know with them, to see with them, to loue with them? Now what a ioy is it to consider the ioy of this most ioyfull day, to all faithfull belouers in Christ Iesus, who shall be quit by Proclamation, Who shall lay any thing to the charge of Gods chosen? How shall their hearts exult? Saying, Lord, we were not worthe to be seruants, and thou makest vs Sonnes, nay heires or co-aypes with thee, of euerlasting glorie. A remembrance hereof, should euen take vs from our

U selues.

*August. de  
Spir. Ani.*

seines. Raise vp thy selfe &  
sonle, saith S. Austen, and thinke  
of that good which containeth  
all good?

O swete voice of the sonne  
of God, Possidete, not receine,  
but receine to possesse the king-  
dome prepared for you: vnto  
which kingdome Iesus Christ  
bying vs al for his infinite  
mercies sake,  
Amen.



CHAP.

—  
D  
se  
th  
ne  
ie,  
g=  
to  
ic



AP.

*August. de  
Spir. Ani.*

selues. Raise vp thy selfe O  
soule, saith S. Austen, and thinke  
of that good which containeth  
all good:

O swete voice of the sonne  
of God, Possidete, not receite,  
but receite to possesse the king-  
dome prepared for you: breu-  
which kingdome Iesus Christ  
bryng vs al for his infinite  
mercies sake,

Amen.



CHAP.

the  
th  
ne  
ne,  
g-  
to  
rill  
e



A P.

Oh that men would consider.

Things  
past

1. The good omitted, in

2. The euill committed,  
against,

3. The time lost; which is

Things  
present,

1. The shortnesse of life,  
which

2. The worldes vanitie,  
whereby the

3. The space giuen to re-  
pent, wherein

Things  
to come,

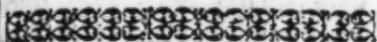
1. The giuing vp of our  
accompt,

2. The day of death,  
which is

3. The day of iudgement  
which is

- { 1. Not prouiding for a time to come,  
 2. Neglecting the day of grace,  
 3. Desisting from doing well,  
 { 1. God, by disobedience,  
 2. Their neighbour, by hurt done,  
 3. Themselues, by consenting to sinne,  
 { 1. Precious,  
 2. A benefit from God,  
 3. Irrecouerable,  
 { 1. Flyeth as a shadow,  
 2. Fadeth as a flower,  
 3. Is onely certaine in vncertaine,  
 { 1. The couetous are deceiued,  
 2. The carnall lead.  
 3. The proud caught.  
 { 1. Our estate should be remembred,  
 2. Our passage considered,  
 3. Our good foreseene,  
 { When we must { 1. Thoughts.  
 aunswere for { 2. Words.  
 our { 3. Workes.  
 { 1. At hand,  
 2. Sure,  
 3. Vnsure,  
 { 1. The last doome,  
 2. To the euill fearefull,  
 3. To the good ioyfull.





CHAP. XXXI.

A shorte Dialogue betweene  
*Faith* and the *Naturall man*:  
concerning mans estate in the  
world, and his departure from  
the world.

*Faith.*



**I** thy beleefe  
rightly grounded?  
Natur. I professe  
the name of Christ:  
*Faith.* Neuer tell  
me of profession. Dost thou  
thinke of no other estate, but a  
bare continuance in this world  
onely? Natur. Yes, I thinke  
of another world to come, and  
also of my departure from the  
state present. *Faith.* I would  
to G O D thou diddest in  
heart, in truth and veritie; for

I feare thou doest deceine thy  
selfe. Natur. As how I pray  
you? Faith. Because this is but  
a superficiall conceite. Natur.  
How know you that? Faith.  
Marie thy life is ledde in such  
securitie, as if thou mindedst  
nothing lesse, then the time to  
come. Natur. But may I not  
take part in the pleasures of  
this world and vse them when  
they are offered? Faith. Thou  
maiest, for honest recreation:  
but vse the world, as if thou  
blosedst it not. Natur. I am of  
great birth and parentage.  
Faith. True honour is not of  
others, but of our selues, Na-  
tur. But my house is ancient.  
Faith. Then began it by ver-  
tue, and by vertue shouldest  
thou continue it. Natur. But  
my progenitors haue flouri-  
shed Faith True, but are they  
not gone the way of all the  
world? And thou also must  
follow. Nat. But I am in the  
flower of youth Faith. Yea, but

remember thy end, and that thy  
youth is but a flower that may  
soone fade. Natur. But there is  
nothing moze distant from the  
end, then the beginning. Faith.  
In the state of man it is not so  
wherein often wee begin and  
end together. Natur. But I  
haue strength. Faith. Boast  
not of strength some litle touch  
of sicknesse will make thee soone  
soupe. Nat. But I am health-  
full. Faith. Health is a blessing,  
and therefore ble it well. Natu.  
But I liue in great aboun-  
dance. Faith. Then liuest thou  
in great care. Natur. But I  
liue amidst many delightes.  
Faith. Then liuest thou amidst  
many temptations, and there-  
fore take hede of them. Natur.  
But I am in high place. Faith.  
Then thou art in a slipperie  
place. Natur. But I haue the  
gouernment of manie. Faith.  
Then art thou also seruant vn-  
to manie. Natur. But I haue  
friendes. Faith. Trust not in

princes,

princes, trust not in any childe  
of man, trust in God. Nat. But  
I haue riches. Faith. If riches  
increase, set not thy heart vpon  
them. Natur. But I haue ho-  
nours, Fai. Then hast thou en-  
uy also. Nat. But I am glori-  
ous in the world. Fai. Desire  
to be hid vnto the world, and  
knowne vnto God, Nat. But  
me thinkes I am well. Fa. How  
can that be, liuing as thou li-  
uest in a vale of teares? Natur.  
But I hope for peace of mind  
Fai. Then must thou be a con-  
queroz of thine owne affections;  
Na. But I haue much laid by  
for many yeares. Faith. So  
said he, whose soule was sud-  
denly taken from him. Nat. Is  
our state then in this world so  
vncertaine? Faith. It is. Nat.  
Then will I hope for the life  
to come. Faith. In so doing  
thou doest well. Nat. But what  
shall I do in the meane spaces?  
Fa. Loue God with al thy hart,  
with all thy soule, with all thy

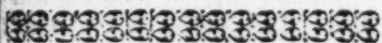
Strength,

strength: and thy neighbor as  
thy selfe. Natur. For all this I  
cannot but affect the world. Fa.  
Is it not wonderful y<sup>e</sup> shouldst  
affect the world, wheteof thou  
hast experience enough how tro-  
blesom, how transitory it is. Na.  
But it hath some pleasures, &  
those pleasures make me love  
it. Fai. The worldes pleasures  
are fleeting pleasures and inter-  
mixed with a thousand feares:  
but wouldst thou rayse by thy  
selfe to the desire of true plea-  
sures, which God hath layde  
by for all that love him, thou  
wouldst soone be out of love  
with these. Natur. Would to  
God I could then once set  
my delight vpon future  
topes. Faich. Thy desire is  
good, but shall I tell thee,  
thou cannest no more com-  
prehend them whilst thou  
liuest in the love of this  
worlde, then can a Pri-  
soner shut vpp in a close and  
darke dungeon, know what

is done in the Princes Court,  
 or a banished man in a forren  
 land; know what is done in  
 his own countrey. Natur. I  
 cannot but confesse the world  
 hath much bitternesse, and yet  
 for all that I am loath to leaue  
 it, Faith. Why so shouldest thou  
 desire rather to liue in conti-  
 nuall sorrow, then to be freed  
 of all grieve whatsoeuer at once  
 Natur. death me thinks is euil,  
 Faith. No euill is glorious but  
 death is glorious, and therefore  
 no euill. Natur. I cannot but  
 wish to liue long in the world.  
 Faith. Woe he not seeme  
 foolish, that wisheth hee had  
 liued a thousand yeares a  
 go. and is it not a great folly to  
 desire to liue a hundred yeares  
 hence? Natur. but these compa-  
 nions my body and soule, are  
 loth to depart ech frō other. Fa.  
 They are indeed separated for  
 a time, but be of good comfort,  
 for there will come a day, when  
 they shall meeete together, reioice

together.

together. Nat, This dooth  
much comfort me, I will now  
learne by the grace of God to  
dispose my self for my departur  
fro this world. Fait A heathen  
man could say, Miserum est ne-  
cire mori, a miserable thing is it  
not to know this, that departe  
we must fro this presēt world.  
Nat. I shall from henceforth  
lesse esteeme of the world then  
I haue done. Faith, God conti-  
nue thee in this good mind un-  
to the end.



## CHAP. XXXII.

A Dialogue betwixt *Discontent*  
and *Hope*.

Discontent.



I Am more mise-  
rable then any,  
Hope. Others  
are miserable too,

wee

wee all liue in a world of misery. Discontent. But I more miserable then any. Hope. Leauē to complayn, deliuerance is of God, who will not faile them that call vppon him. Discont. I am in bondage. Hope. Remember there will come a time of freedom. Disc. But I am poore, and helples. H. so was Lazarus who did reioyce in Abrahams bosome. Discont. But I am afflicted in body. Ho. So was Iob, whome God loued. Discon. But I am reproached in the world, and I feare infamy. H. Feare God, if the reproach be true, craue mercy for thy faulte at his handes: If false, let thy sworne conscience comforte thee. Disc. But I haue losse the time. Hope. Indeed a great losse, but it is neuer too late, so that at last thou doe well. Disc. But I am destitute of friends. Hope. God is thy friend, if thy rely bee vpon him. Disc. But I

am weary of this toylefome  
 world. Hop. Heauen is the ha-  
 uen of rest. Disc. But I would  
 be gone from it. I care not  
 how. Hop. Flee Discontent, suf-  
 fer rather a world of torments,  
 then to be so faithles. Disc. But  
 I haue no other remedy. Hope  
 Call for grace; cast off this ab-  
 iect feare with vain thoughts,  
 away with them: hearken not  
 to the shamefull inticements of  
 Sathan, Disc. But I am full  
 of troubles, Hope. So was he  
 in the world that is in glory.  
 Disc. But Death is very grie-  
 uous. Hop. It is not so, but an  
 end of griefe. In sorrow thou  
 shalt eate thy bread, vntil thou  
 turn to earth, as if then sorrow  
 should end. D. But I am sor-  
 rowful. H. sorrow may endure  
 for a night, but ioy commeth in  
 the morning. Disc. But I  
 eate the breade of carefullnesse,  
 Hop. So haue all the seruants  
 of God done. Disc. But I  
 haue often called, and see no

beliue=

deliuerance. Hop. God wil send  
 deliuerance assure thy selfe at  
 the last. Di. But I haue not  
 the possessions that other haue.  
 Hop. A competent measure of  
 wealth to retaine honest repu-  
 tation in the world, is suffici-  
 ent. Dis. But I waie in age.  
 Hop. Then doth the time of  
 thy deliuerance draw on. Dis.  
 But I am olde and crooked.  
 Hop. Then make an end with  
 the world. Discon. But I am  
 pained with sickness. Hop. The  
 health of the soule is most to be  
 desired. Discon. But I feare  
 death. Hop. Thou needest not.  
 for it shall not hurt thee, but  
 make thy happy entrance into  
 life. Discon. But I am loath  
 to leaue the world. Hope. Why  
 shouldst thou so be, seeing thou  
 art going to liue with Christ.  
 Discon. But I liue not in  
 that pleasure, I see others liue.  
 Hope. Be content, remember  
 to whome it was said, Sonne  
 thou in thy life time receiuedst

thy pleasure. Disc. But I  
am euer vnder the Crosse. Hop.  
So must all be, who will fol-  
low Christ. Disc. But grieve  
is present. Hope. But the re-  
ward is yet to come. Disc. But  
I often want mirth in this  
world. Hope. God doth hum-  
ble vs a little by want of world-  
ly mirth, but blessed are they  
who now wepe, for they  
shall reioyce; we thinke them  
happy that abound in all mirth  
of the world, but Christ sayes  
Blessed are they that mourne.  
Disc. Well Hope, Seeing  
the case is such, and so full of  
comfort in times of distresse,  
whatsoever befall mee, I will  
put my trust in God. Hope.  
Then assuredly thou shalt ne-  
uer faile, eyther in life or death,  
in this world, or in the world  
to come. Disc. In the meane  
time the miseries of this world  
are such, and so great that for  
ought I see they will neuer end  
vntill they end me. Hop. Why

shouldst

shouldst thou thinke so all  
 these stormes may blow ouer  
 in time, put thy trust in God  
 assuredly, he will neuer faile  
 them that trust in him. Disc. but  
 I would know how I should  
 go thzogh the griefes & crosses  
 of this world. Hop. euen by a  
 stedfast affiance in Christ, who  
 said to his Apostle, gratia mea  
 tibi sufficit, my grace is suffici-  
 ent for thee, Discon. my afflic-  
 tions are great. Hop. Thou art  
 not alone, goe to Spirites and  
 Hospitals, see there the distres-  
 sed, looke abroad in the world,  
 and thou shalt heare com-  
 playning in euery place, such is  
 the misery of the time. Disc. but  
 flesh is frayle, and to suffer is  
 grievous, Hop. thou mayest  
 remember, the estate of Adam  
 and all his posterity, is to eat  
 their bread in sorrow until they  
 returne vnto the earth. Dis-  
 tis true and here is my comfort  
 that these troubles will haue  
 an end. Hope. cast off timorous

doubts

doubts, take manly courage, serue God and feare him, how soeuer the worlde entreate thee hardly for a time, be thou well assured (relying vpon God) thou shalt haue ioy in another worlde that is worth all. Disc. Well I will go then thzough these miseries as I may, and relie wholly vpon him. Hop. The same God strengthen thee in the way, and giue thee ioy at the end of the way. Amen.

CHAP. XXXIII. .

A Dialogue between Presumption and Feare.

**P**resump. I am more holy then other. Feare. So saide they who were most vnholly. Presum. But I am not so prophane as I see many men.

Feare.

Feare. What art thou that iud-  
 gest? Pres. But may I not glori-  
 rie in my vertues? Feare. Glori-  
 rie in God. Pres. But I haue  
 more graces then others. Feare.  
 So had the holy Prophets of  
 old, and yet did neuer despise  
 others: despise no man, thou  
 knowest what thou hast bene,  
 thou knowest not what thou  
 shalt be. Pres. But I haue bet-  
 ter gifts then a number befoore.  
 Feare. Take heed, thou knowest  
 not how long thou shalt  
 enioy them. S. Austen was  
 wont to sigh when he heard of  
 the fall of others, because with-  
 out Gods good assistance the  
 same might haue come, said he,  
 vpon my selfe. Pres. But I am  
 sure all is safe. Feare. So said  
 they who counted themselves  
 children of Abraham, and are  
 fallen. Presump. But I am  
 wise. Feare. So wert thou  
 if thou didst not say so. pre-  
 sump. But I am happy. Feare.  
 S. Paul saith, let him that

standeth take heed least he fall.  
pre. But I haue many dayes  
to liue. Fear. No, thou hast no  
warrant for the least continu-  
ance. presum. But I am  
strong and healthie. Fear. So  
many haue bene, and yet ta-  
ken away in a moment. pres.  
He thinks I should not passe  
away so soone. Feare. Why  
not, thou hast here no continu-  
ing Citie. pres. But how  
should it fall? Feare. Hast thou  
not seene the tallest Oakes of  
the wood fall: the Angels them-  
selves by pride? presum. 'Tis  
true, but for all that I cannot  
feare. Feare. No canst thou?  
then is thy danger greater, the  
holy man Iob feared all his  
workes. pres. But is it true  
that the state of this worlde is  
mutable? Fear: It is muta-  
ble, and consider it well, and  
thou shalt find experience ther-  
of to the full. pres. Well, I  
will make lesse reckoning of  
it then I haue done. Feare.

Then

Then shalt thou doe well here  
 & hereafter. *Pre.* Now I see my  
 follie in being so confident. *Fe.*  
 Be careful, be careful, too much  
 selfeloue and boldnes hath bin  
 done many. *Pre.* I will not  
 from hencefozth despise others,  
 noz glozy in my selfe. *Fear.* Let  
 him that glozieth, onely glorie  
 in God, and know this, that by  
 how much the higher thou art,  
 by so much shouldst thou be the  
 moze humble. *Pre.* Now I con-  
 sider my own frailty. *Fear.* This  
 consideration will make thee  
 poore in spirit: and blessed are  
 the poore in spirit, for theirs is  
 the kingdome of heauen. *Pre.*  
 But how shall I doe when  
 temptation comes? *Fear.* When  
 a vaine opinion of thy selfe  
 would puffed thee vp, then let a  
 good remembrance of thy frail  
 estate pull thee down, when the  
 tempter by too much abiect  
 would cast thee downe, then let  
 a remembrance of Christes  
 mercie raise thee vp.

CHAP. XXXIIII.

A short discourse, wherein is shewed the great commendation of a peaceable course of life, vnto which course of life we are moued by a consideration of our departure hence.



**T**O passe ouer the dayes of this our pilgrimage in peaceable manner, is, & ought to be our Christian honest care. The holy Ghost commanding vs to seeke peace, and to ensue it. It was Christes owne farewell from his Disciples, My peace I giue vnto you.

Whence wee may perceiue that there is nothing more agreeable with the state of Chri-

stians

*Pf. 34. 14*

*Isa. 14. 27*

*2. Cor. 13*

II

*Psal. 145.*

*Psal. 128.*

strans then peace, whose calling is a condition of peace, whose redeemer was the Prince of peace, whose enemy is the enemy of peace, whose conquest is everlasting peace. The name of peace is acceptable, warre and trouble is a punishment, but peace is a blessing, as the Prophet David sheweth, either if we respect deliuerance from enemies abroad. Happy are the people that are in such a case: or quiet from discorde at home. And thou shalt see the childrens children, and peace vpon Israel: of both the church wel prayeth, Giue peace in our time O Lord.

Amongst other differences whereby the children of God are discerned from the children of y<sup>e</sup> world, this is not the least, y<sup>e</sup> they are the children of peace. It was the harlot that would haue the child diuided. Saul that had an euill spirit, had an vnquiet and troubleosome spirit,

but

but Dauid that had a good spirit, had a spirit of peace.

The enuious seed-man delighteth in nothing more then in sowing sedition and enuy in the minds of men, as he neuer did more amongst Christians then in these euil dayes: the world is come to passe that one man almost doth not loue another.

Saint Paul exhorteth that prayers and supplications intercessions & giuing of thanks be made for kings and all in authority: and why? That we may liue a peaceable life in all godlinesse and honestie.

Amongst the punishments of Egypt, that of the flies was not the least, which would not suffer the Egyptians to rest: In like maner amidst this worlds felicitie these combersome thoughts are woont much to molest the worlds followers.

The graces that flow from Gods spirit are resembled often vnto rivers and pleasant



waters:

*Psal. 145.**Psal. 128.*

stians then peace, whose calling is a condition of peace, whose redeemer was the Prince of peace, whose enemy is the enemy of peace, whose conquest is everlasting peace. The name of peace is acceptable, warre and trouble is a punishment, but peace is a blessing, as the Prophet David sheweth, either if we respect deliuerance from enemies abroad. Happy are the people that are in such a case: or quiet from discorde at home. And thou shalt see the childrens children, and peace vpon Israel: of both the church wel prayeth, Giue peace in our time O Lord.

Amongst other differences whereby the children of God are discerned from the children of the world, this is not the least, & they are the children of peace. It was the harlot that would haue the child diuided. Saul that had an euill spirit, had an vnquiet and troublesome spirit,

but

but Dauid  
tr, had a

The  
lighteth  
in to win  
the mind  
more am  
in these  
come to  
most do

San  
prayers  
tercessio  
be made  
thoritie  
may liu  
goblin

Fr  
of Egy  
not the  
saffer  
like ma  
felicit  
thoug  
molest  
3  
Gods  
ten b

but Dauid that had a good spirit, had a spirit of peace.

The enuious seed-man delighteth in nothing moze then in sowing sedition and enuy in the minds of mē. as he neuer did moze amongst Christians then in these euil dayes: the world is come to passe that one man almost doth not loue another.

Saint Paul exhorteth that prayers and supplications intercessions & giuing of thanks be made for kings and all in authoritie: and why? That we may liue a peaceable life in all godlinesse and honestie.

Amongst the punishments of Egypt, that of the flies was not the least, which would not suffer the Egyptians to rest: In like maner amidst this worlds felicitie these cumbersome thoughts are woont much to molest the worlds followers.

3 The graces that flow from Gods spirit are resembled often vnto rivers and pleasant

¶

waters:

Want of  
humility  
the cause  
of an vi-  
quiet life.  
*Math. 11.*  
29

*Aug. li. 22*  
*de Ciuit.*  
*Des capt.*  
*61.*

Waters: These Rivers abide not on the higher mountaines, but haue their course through the lowest vallies. There is nothing that moze resembleth the diuine nature then peace, and quietnesse. But what is often the cause of the contrary. That proud error of the Heligians, trust in our perfection.

It is want of humilitie that makes men so farre from a peaceable state and condition of life. Our Saviour Christ exhorteth vs to learne of him to be humble and meeke, that so we may find rest vnto our souls that we may attaine peace, but not the worlds peace, the peace of God which passeth al vnderstanding, hominum Angelorumque, both of men & Angels, saith Austen. And that therefore Christ hath called his out of the world, to a condition of peace and therein to serue God with all humblenesse of minde. It is said that the mean to kill

the

the serpent, is to bruse his head:  
the head of the olde serpent is  
uide. To proceed.

4 Was it not folly in the Is-  
raelites, to desire rather to liue  
in the troubles of Egypt, then  
in the land of promise, where  
they might haue quiet, and time  
to doe their sacrifices vnto  
God? The same is the follie  
of manie, who choose rather to  
bee moiling in the world about  
ambitious and contentious  
practises, seeking reuenge and  
glozy rather then to retire a lit-  
tle to a peaceable state of life;  
wherein they might apply their  
soules to deuotion: potes esse  
solus in multitudine, saith Bo-  
nauenture, si inania non cogi-  
tes, thou mayst bee alone in a  
multitude, if thou think not of  
vaine things.

5 Stozius make mention  
of Arsenius, who of a glozious  
Senator, became a great louer  
of Christ, and contemner of the  
world, who was also saide to

hauē by a diuine oracle, this ad-  
uertisement. Fuge, tace, & qui-  
eſce, Ariēnius ſie, be ſilent, and  
giue thy ſelfe to quiet or peace.

*Iam. 4. 8*

The more wee eſtrange our  
ſelues from the loue of this  
world, the nearer we draw to  
God: & if we draw neere vnto  
God (ſaith S. Iames) God will  
draw neere vnto vs. Much fa-  
miliaritie with men we ſhould  
auiode, and enter familiaritie  
with God and Angels, and of-  
ten to commune, either De Deo,  
or Cum Deo, of God, or with  
God. The moſt honourable e-  
ſtate of life, is to ſerue him: all  
our inferiour, either pleaſures,  
or profits, for a time like ſome  
ſmall cloudes paſſe to and fro,  
and are at laſt diſſolued into  
nothing.

*Gen 28.  
20. 21.*

6 So wee haue ſo much  
water as will carrie the ſhip, or  
with Iacob ſode and rayment  
for their iourney: ſome compe-  
tent eſtate to retaine honeſt re-  
putation in the world: let God

be our God and let his benefices bind vs vnto him.

An vnquiet or troubleſome life, is their life who haue not knowne the way of peace, and may alſo feare a time of trouble to come. To liue religiously and peaceably beſore God and man, is their Chriſtian conuerſation. Whoſe prayſe is with the Prophet: that they may dwell in the houſe of their God all the dayes of their life. Or with Ezechiah beſeech God they may be gathered to the fathers in peace. He which the loue of heauen (ſayth Saint Auſten) doeth deſpiſe earthly things ſhall ſurely finde great tranquillitie of minde, and this hee ſhall procure by Meditation, which meditation doth often raiſe vp the deuout ſoule to the beholding of better thinges to come: and bring it into an exaſte, as the learned write, while ſome haue entered into a religious

Rom. 3. 17

Auguſt. de Spirit. & Anima.

Dionif. Carbuſ. de memori a mortis.

remembrance of their end.

*Lk. 14. 18*

6 If Christ did call worldly men to labors, and anguish of mind, they might answer as those in the Gospel: Lord haue vs excused, but calling them to vndertake a sweete yoke, and promising rest vnto their soules, peace internall in the state of grace, and peace eternal in the state of glorie: how can they but find in their hearts to come, being so loningly called? And to passe their time in that peaceable course, which true deuotion is wont to affoord the well disposed for their eternall good?

7 The bird, who for necessitie is faine sometimes to stay vppon the earth, is notwithstanding for the most part soaring in the ayre, where she tunes many a quiet and pleasant dittie. In like maner for necessities sake onely our cogitations are sometimes on things here beneath: but our

chief

chiefe delight should be higher,  
where is quiet, and peace of  
conscience; where no distracting  
thoughtes, which are wont to  
disturbe the louers of this  
world, doe not come neere them  
that are risen with Christ, and  
therefoze seek the things that  
are aboue where Christ sitteth  
at the right hand of God: these  
haue a good conscience; luge  
conuiuium. A continuall ban-  
ket: tranquillitie of mind as a  
paradise of quiet, & contentati-  
on as a store house of treasure.

8 Now therefore seeing our  
condition of life is only certain  
in vncertaintie, seeing our time  
passeth away, as the Prophet  
David saith, as nothing, & man  
disquieteth himselfe in vaine:  
why doe wee not endeuour to  
attaine a retired course of life,  
and content our selues with  
our calling, bee it but meane a-  
mongst men.

9 We know assuredly after  
all our climbing, downe wee

γνώσι  
σεαυτου,  
Know thy  
self O mā.

*Job, 21. 23*

must, die wee must, where of  
when, we know not: heare we  
learne one, there another, one  
falleth in his full strength, be-  
ing in all ease and prosperitie,  
another in the bitter nesse of his  
soule, and neuer eateth with  
pleasure: both (saith Job) sleep  
in the dust, and the same balley  
shall be swept over them. The  
old Israelites kept the fraile  
of Tabernacles, in remem-  
brance that they were but pil-  
grimes.

10 O good Lord that men  
would sometimes consider this,  
and leave the pursute of this  
troublesome world, which will  
never yield vs any other but  
certaine sorowes, vncertaine  
ioyes, and follow Christ in  
weaknesse, who is the way, the  
truth, and life: without the  
way we walke not, without the  
truth we know not, without  
this life we liue not. We follow  
him in lowlines of mind: the re-  
ward of this following is rest

*Mat, 21*

29,

bnto

into our soules. Of this fol-  
lowing somewhat may be spo-  
ken in another place. Iacob  
laide the hand of blessing vpon  
Ephraim the younger: And  
GOD (saith Saint Iames)  
bestowes the gift of grace vpon  
Ephraim too, that is to say,  
the Towler.

10 The Apostle S. Paule in  
euerie Epistle where hee com-  
mendeth them to whome hee  
wrote to grace, hee commendeth  
them ioynly to grace: his vsu-  
all stile is Grace and Peace, as  
if where grace is, there peace  
is: as where the fire is, there  
heate is.

Wherefore that same Vnum  
petii of the Prophet, may bee  
the Vnum petii of euerie well  
disposed man: One thing haue  
I desired of the Lord, that I  
may dwell in the house of the  
house of the Lord, or serue him  
peaceably all the dayes of my  
life.

Is it not a great blessing

Ge. 48. 14

1am. 4. 6

Psal. 27. 4

to liue peaceably and die peaceably? Assuredly it is the Apostles telt vs, godlinesse is great gaine, if a man be content. A speciall meane with Gods good assistance to obtaine this calme and peaceable course of life is to withdraw our selues from the inordinate and excessive cares of this world; from the too too much delight in these earthly affaires, which is called by diuines πολυπραγμοσύνη, a multitude of worldly businesses. We are often so far from spending all our time in providing for the life to come, as wee rather spend the least, nay almost no time at all.

1. Iob. 235  
Ambro. de  
spe. resur.

12 S. Iohn saith, Loue not the world, and wee loue nothing else. Loue it so long as wee will, saith Ambrose, Quas non patimur tempestates? It will yeeld vs stormes enough. We set our harts on riches, doe they make the possessors euer the quieter, euer the merrier?

So verily: and rich men know  
I speake true.

13 Would we unburden our  
minds of some earthly desires,  
and eleuate our thoughtes to  
things aboue, should wee not  
find much peace and quiet? Un-  
doubtedly we should, insequer  
what doth trouble the world so  
much, as a selfe desire to please  
our selues?

14 When Elias fled before  
Iezabel, there came a wind,  
but the Lord was not in the  
wind. After the winde there  
came an Earthquake, but the  
Lord was not in the Earth-  
quake: after the Earthquake  
there came a fire, but the Lord  
was not in the fire: after the  
fire there came a still soft voice:  
and the Lord came with the  
voice. God is the God of peace,  
and therefore where GOD is  
there peace is. Where a religi-  
ous calm and quiet life is, there  
God is.

These tossing & troublesome

dispo=

dispositions, these fierie scorching humors, are they not the workes of the flesh? Are they from that wisdom that is pure, peaceable, gentle, easie, to be intreated, full of mercie and good fruits, without iudging, as S. Iames speaketh? It seemeth not, if we may, as we may (saith hee) iudge the fountaine by the water, the tree by the fruit.

Give place vnto wrath (saith the holy Ghost) we doe often nothing lesse, our minds are so set vpon reuenge. Saint Gregorie, sheweth the condition of a wrathfull man, his countenance (saith hee) turneth, his eyes roale, his tongue faultereth, he frets and fumes, &c. As the spirit of peace with such

Amongst other titles of commendation, the Wiseman getteth to famous men of old, They were rich (saith he) mightie in power, and liued quietly at home. These were well repor-

Eccles. 14. 5

ed of in their times, the people speake of their wisdom, and the congregation talke of their praise. Ezechias was to meditate like a Dove.

Two things there are, that doe principally offer themselves to our Christian meditation: the first is the remembrance of Gods goodnesse towards vs, the second is an acknowledgement of our selues.

In the remembrance of Gods goodnesse, what more sweete, saith Saint Austen, then to call to mind our redemption in Christ Iesus our redcemer. Enoch the seventh from Adam, the Sabbath, a day of rest. Enoch who was translated, the Sabbath a time sanctified, both figures of him, who in the seventh age of the world, came to saue and sanctifie all that beleue in him. Noah and his saued in the Arke Christ and his family in Baptisme.

Isaacke is gone to be sacrificed, and yet Isaacke liueth: Ioseph is sold of his brethren, and for all that Ioseph is the state of them all in time of neede.

The Sea regeneratiō, Pharaoh and his hoste drowned, Sinne and Sathan that pursued vs with deadly hate. At the deliuerance a Lambe is slaine, in the wilderness, a resemblance of the world are tasted bitter waters. In the passage there are stinging Serpents, the meane of curing, is to looke by to their Serpent lifted on hie, a pillar of a cloud, and fire diuerteth grace from heauen is the guide.

The pilgrimes are gone to a land that floweth with Milke and Honie.

Elizeus sends his seruant to raise one from the dead, it will not bee doone: Elizeus

comes

comes  
ueth.

Th  
Bab  
Nabu  
zor hi

in cap  
plicat  
King  
that i  
life.

sent,  
the b  
temp  
men  
is, v  
Loz  
Loz  
in t  
bleff  
die  
for  
cart  
sed  
and  
but

comes himselfe, the dead ly-  
ueth.

The people are captiues at  
Babylon, they must pray for  
Nabuchodonozor and Balta-  
zor his son.

The Church is for a time  
in captiuitie, prayer and sup-  
plications must bee made for  
Kinges and all in authoritie  
that men may liue a peaceable  
life.

The blessing of peace is  
sent, G O D is honoured in  
the beantie and holinesse of his  
temple. For the knowledge-  
ment of our selues, the summe  
is, Wee are mortall, from the  
Lord wee came, and to the  
Lord we must returne againe:  
in the meane while, earthly  
blessings for the bodie, the bo-  
die for the soule. The soule  
for G O D: vnto the Iewes  
earthly blessings were promi-  
sed, and vnto vs heauenly:  
and why, they were children,  
but we are come to full age.

*Gal. 4. 2.*

Occasions of sinne should be prevented, of a few sparks may follow great combustions, opportunity would not be let slip. Time is as the bird, which at every flight doth loose a feather. or as it was pictured out of old, bare behind, being once gone we catch after it in vaine: and these things would sometimes be thought vpon in the acknowledgement of our selues, God giue vs wisdom in our hearts.

*Eccel. 45.*

*25*

*Aug. de ci*

*uit. Des, 18*

*19, cap, 13*

S. Austen sheweth very diuinely how the good of every thing consisteth in peace. The peace of the body (sayth hee) is a temperature of the partes. The peace of the mind is a vni forme consent of knowledge and action.

The peace of bodye and mind together, is an existence in health. The peace of mortall man with GOD who is immortall, is obedience subordinate vnto Faith. The peace

of

of the T  
Citize  
submit  
riety of  
The pe  
baity o  
cher in  
all is  
God in  
all, wh  
as the  
then th  
uer is  
father  
becaus  
wharfe  
this, h  
peace.

But  
can it  
bly, s  
the, v  
The  
daug  
in La  
Law  
of his  
again

of the City, is the concord of  
Citizens within themselves, al  
submitting them to the author-  
ity of men in higher power.  
The peace of the house, is the  
unity of men that dwell toge-  
ther in one. The peace celesti-  
all is that blessed fruition of  
God in that happy consent of  
all, where euery one loue other  
as themselves, and God more  
then themselves: so whatsoe-  
uer is miserable (sayth the same  
father) it is in this miserable  
because it is not in peace, and  
whatsoever is happy it is in  
this, happy, because it is at  
peace.

But here it may be said how  
can it be we should liue peacea-  
bly, seeing we are euer amongst  
thē, who are enemies to peace.  
The mother in Law against the  
daughter in Law, the daughter  
in Law against the mother in  
Law, and a mans foes are they  
of his owne house. The wil  
against reason, Reason against

the

the will. nay which is more. euery man is two men, the flesh against the spirite, the spirite against the flesh. The Law of the members sayeth the Apostle against the law of the mind & this conflict is not for a tyme onely but will continue so long as we haue continuance in these bodie3 of Sinne.

In this case how may we then possibly attaine peace? sure it is, we shall neuer haue perfect peace in this respect: seeing the flesh, which will etier rebell in this world, as it were planted in his owne countrey, call downe this enemye may be, cast out hee cannot bee. Vntill this mortall hath put on immortality:

Notwithstanding, let vs endeavour that though this enemye be inhabitant: yet that he bee not regnant: When a strong man is bound of a stronger, the strong man his force is abated, and made subiect.

The

The  
Grace  
motion  
The  
as the  
so is the  
obey the  
Bless  
sayth S  
who su  
the min  
do swe  
under  
ence the  
me oue  
The  
Reason  
derstan  
to the  
and by  
a cond  
mid I  
there  
are mo  
They  
and d  
they a  
other

The flesh is strong, but yet  
Grace is stronger to subdue &  
motions and desires thereof.  
The flesh is as the elder, Grace  
as the younger, but in this al-  
so is that true, The elder shall  
obey the younger.

Blessed are the peacemakers  
saith S. Austen, these are those  
who subiect all the motions of  
the mind to reason, and those  
do well gouerne such as are  
under them who shew obedi-  
ence themselves to those, who  
are ouer them.

The Will is obedient vnto  
Reason: Reason vnto the vn-  
derstanding, the vnderstanding  
to the soule, the soule to God:  
and by this meanes come we to  
a condition of peace, euen in the  
midst of war. A kind of peace  
there is, wherein sensuall men  
are wont to place themselves:  
They set them downe to eate  
and drinke, and rise vp to play,  
they are not in the labours of  
others, al is pleasant and peace-

*August. in  
Serm de  
monte.*

able

*Aug. in A-  
pocalyp.  
Hem. 3.*

able with them, a remembrance  
of their end, thy will none of  
it: why, this troubles them be-  
foze their time?

For these saith S. Aust. in viult  
corporibus mortuas habet anie  
mas, in these liuing bodies they  
dead soules, had they but one  
graine of liuely faith it would  
much quicken them in this dead  
security of sinne. It was once  
said, Vppe Debora, vppe, the  
same may be said vnto the soul,  
hath the desolate man true peace  
for al his pleasurable delights,  
no certainly, liuing in so dis-  
repensant manner, he is not at  
peace with God, and if he be  
not at peace with G O D, he  
is at warre with all the world:  
like as one disleasning & master  
of the house, he sets all his ser-  
uants against him.

They are the Godly that  
enjoy true peace, who loue God  
with all their heart, the heart  
it is in man, the first part that  
liueth, and the last that dyeth,

with

with al  
haue re  
all the  
soule  
God.

Whe  
lated,  
wolfe  
Proph  
there is  
of the  
the go  
his sta  
Adam  
all thin  
Adam.

Br  
he li  
afflict  
Pharao  
set his  
enoug  
thing  
tient  
tion,  
whic  
adde  
trust

with all their soule. which  
hath receiued the stand of grace  
all the faculties of body and  
soule concurre in louing  
God.

Where this loue is once  
seated, there the Lambe and  
Wolfe liue together, as the  
Prophet Esai speaketh, nay,  
there is peace with the stones  
of the field, and so the state of  
the godly man is like man  
his state in Paradise, while  
Adam was at peace with God  
all thinges were at peace with  
Adam.

But some will say, how can  
he liue peaceably that hath  
afflictions in this world like  
Pharaohs Taskemaisters to  
set his patience a worke well  
enough I warrant you, no-  
thing displeaseth the pa-  
tient that pleaseth the Whis-  
tion, or disliketh the seruante  
which the Lord alloweth,  
Add Loue and an assured  
trust in God, and afflictions are

*Esa. 11.  
Iob. 5.*

are no afflictions.

*August. de  
Verb. Do.*

23.

*Lu. 16. 32*

Looke we with the eyes of the body (saith S. Austen) vpon that poore mans state in the Gospell, and we thinke it miserable, but if we behold it with the eyes of the mind, we find it not so, how did the Angels doe by him, as nurses are wont to doe by their little children all the day long, they carry them about in their armes, and at night they lay them down in their beds to rest.

*Ioh. 14. 27*

15 What men would once frame themselves to liue religiously to liue peaceably. Christ sayth, Pacem relinquo vobis, Peace I leave with you, my peace I giue vnto you.

Noah was an hundred years together, busie about an Arke, to saue him from the flood, we haue not so long to labour in framing a peaceable and religious course of life, which will one daye be an Ark: for the body, and a Tabernacle for

th

the soule  
indeed

16

vnquie  
mens  
whim  
cause  
wills,  
conflic  
becaus  
troubl  
confid  
warfa  
the?  
are to  
they  
passe  
contin  
more  
both

17

God  
him:  
he is  
loue  
as he  
with  
may

the soule, when we shall be safe  
indeed.

16 It is a world to see the  
vniquiet disposition of some  
mens natures, who are eyther  
whining at Gods providence, be  
cause they haue not their owne  
wills, or otherwise in bitter  
conflictcs, tolling and rowling  
because they will be euer in  
trouble with men: did these  
consider that the dayes of their  
warfare are not long, and that  
they euery day they rise, they  
are towarde an other worlde,  
they could soone endeouour to  
passe ouer that small time of  
continuance yet remayning in  
more quiet and contentment  
both with God and man.

17 When we heare that  
God is iust, we learne to feare  
him: and when we heare that  
he is mercifull, we learne to  
loue him: and to shew mercie  
as he is mercifull. So that  
with feare and loue, we  
may go forwarde from vertue

to

to vertue untill we grow vnto a perfect age in Christ Iesus.

2Pe. 3. 10

18 For the daye of the Lord that dreadfull day whereof mention is before made it is resembled to the comming of a thiefe in the night. Well it may spoile and torment the carelesse and the reichelesse: ; but for the wise hounsholder who keepeth watch and ward, and expecteth the comming thereof, it shall passe away by him, & neuer hurt him.

Wis. 5. 1

Ln. 21. 28

19 The iust shall stand (saith the Wiseman) with great constancy, and shall lifte vpe their heades, for their redemption draweth nigh. There is no better counsell to bee giuen to the world, then the counsell of him who came to redeeme the world, Watch and pray continually.

20 And heere may we yet farther consider the mean to obtaine this peccable course

of life before mentioned.

What man is he (sayeth the Prophet) that lusteth to live and would faine see good daies, good daies indeed to wit the daies of all eternitie.

Ps. 34. 11.

Now for the meane, keepe thy tongue from euill, and thy lippes that they speake no guile.

Let every one saith S Iames, be swift to hear, but slow to speake. The Wiseman found it true by experience, In multiloquio peccatum, In much talke there is sinne: the solitary talke of the Soule with God. is the safest of all: In silentio & spe erit fortitudo vestra: in few wordes and in hope shall bee your stay and strength.

Iam. 1. 19

Pro. 10. 19

21 The subiect of our speech is eyther God, our neighbour or our selues: our speech of God must bee with reuerence: of our neighbour: with charity: of our selues with humilitie.

ty.

Every Countryman is knowne by his manner of speech, those who are heavenly, their talke is heavenly: those who are earthly, their talke is for the most parte earthly. The wench could say vnto Peter, *Lingua tu te prodit*, why Man neuer doe denie the matter, thy tongue sheweth whence thou art.

For the moderation of the tongue, the Wise man coulde say, *Qui custodit linguam, custodit animam*, hee that keepeth his tongue keepeth his soule: yea, and himselfe too in the meane time from much vnquietnes in the world.

22 It is saide of Vespasian that hee was neuer hearde to speake euill of any man: but mildely and louingly of all.

The iust man is the first accuser of himselfe, not the

fix

first acc  
not all  
all he  
worde  
neighb  
in hum.

23  
at all;  
ner to  
hing a  
So to  
ther m  
ing bna  
ings or  
able vn

24  
ence. t  
we mu  
our pea  
go to th  
thou w

25  
withd  
desires  
and ap  
loue of  
our lif  
shall o

first accuser of others, he sees not all hee sees: hee heares not all he heares: if there bee a worde spoken against his neighbour, it is buried with-  
in him.

23 As to speake seldome at all, and moze seldome or neuer to the hurt of other, shall bring a man peace at the last. So to intermeddle little in other mens matters, not iudg-  
ing vnadvisedly either their do-  
ings or sayings, is very agree-  
able vnto the same.

24 To beare with patience, the censure of the world, we must, and sometimes buy our peace, as Abraham did his, go to the left hand, or right as  
thou wilt.

25 In this course of life to withdraue our selues from þe desires of transitorie things and apply our mindes to the loue of heauenly, is that part of our life, which we may cal cele-  
stiall or diuine.

Gen. 13. 9

26 Ancient Historiographers make mention how much religious and deuoute minded men haue desired to passe ouer their daies in this World in some priuate & peaceable condition.

27 It is said of Paphnutius, that reiecting pleasures, he betooke himselfe to the seruice of GOD Iohn the Egyptian, of whome Saint Ierome speaking, we haue seene this Iohn sayeth he, in the partes of Thebais, neare to the City Ligo, there liuing so deuout and calme a life, as was wonderfull to consider, wholly addicting himselfe to liue and die to God.

28 Pambo, whome the Diuine knowledge of holy Scripture made famous, and was therefore sought for to bee called to place of dignity, he vtterly refused the instant motion of those who came for him, and desired them to bee content, when they pers-

sted

sted with importunity, hee would in no case hearken vnto them.

And heere wee may not forgette, that to the procuring of this peace our conformity to the lawes and ordinances of publike magistrates, who are sette ouer vs by G D D, is very requisite, for wee liue more peaceably within lawes, then otherwise, and our obedience vnto them is required euen for conscience sake. The prophet saith, I pray for y peace of Ierusalem, they shall prosper that loue it.

In laudable constitutions, tending to godlines and good order, what shoulde wee else doe but shew our obedience, so disturbe Christian peace, for the satisfying of our fantasies, wee may nat without great offence. Wherefore let euery Soule bee obedient to the higher powers: for there

is no power but of **G D D**.  
 For a priuate estate, it was  
 ones prayer vnto **G D D**.  
 Domine, da quid vis, quan-  
 tum vis, quando vis, **Lord**,  
 giue mee what thou wilt as  
 much as thou wilt, when thou  
 wilt.

Of this desire of hauing too  
 much, it may bee sayde as  
 the Prophet spake of Babi-  
 lon, Foule desire, happie shall  
 the man be, that taketh thy  
 little ones, or first motions, and  
 dasheth them against the rocke  
 of Christs humility.

It is said of Augustus Cesar  
 that hee was wont to meruaile  
 why Alexander Kill sought to  
 get more, and did not rather  
 endeavour to gouerne that  
 well, which hee had already  
 gotten.

The poore **Bea** to gette  
 home to her hie in a win-  
 die and stormie day, is said to  
 die towe, and balast her  
 selfe with some small granell

to keepe her down. An humble mind, the beholding our selues in the glasse of humane frailtie; is not the worst course in our present passage.

Iob was not of their mind, who think it much to peere together a pedigree to bringe themselves within the compasse of gentrie: when he called corruption his ancientrie, and in effect, wormes his offspring. A vaine thing is it to trust in the world, where the greatest floudes haue often the lowest ebb. A weake foundation is it to build vpon life, which as a bubble is soon come & gone. A part of mans prouidence it is, to win things tempoꝛal and lose eternall.

Our Saviour sayeth, what shall it profite a man to gaine the whole world, & lose his Soule: the worlde a thing transitoꝛy, the Soule an eternall being. Salomon sayeth, a peece of bread with quietnes,

is better then a fatte bre with  
strife: and is not a poore life  
feareing G D better then  
great riches without conten-  
tation?

Man sees the countenance,  
God the heart, man the doodes,  
but God the meaning. Truth  
n edes no glorious shewe:  
which hypocrisie doth affect,  
and falsheode sometimes af-  
sumes; hee is not a Jew that  
is outwardly so, the true cir-  
cumcision, is the circumcision of  
the heart.

When wee can doe little,  
wee should not enuie those  
which can doe better. When we  
haue little, we ought not to  
repine at those on whom God  
hath bestowed more: the sum  
of all is, Keep innocency and  
doe the thing that is right, for  
that shall bring a man peace at  
the last. The deuoute mans life  
of all other is Angelicall,  
whose body walketh on earth,  
but his desires (as hath bene

before

before shewd) are aboue in heauen.

19 It is a wondrous case to see how apt men are to bere and molest those who woulde liue at quiet in in the land.

A Citty (sayeth the Philosopher) is a company of men gathered together to liue happily: but men are for the most parte so litigiously giuen to debates and quarrels at y least offences, sometimes rather taken then giuen that they make themselves most unhappy, their stomacks are alit. they feed in malice, their hearts are so big nothing will satisfie them, as if men for the most part did not regard any other then the satisfying of their own willes. It is a disgrace they think to beare a little or put by the least inturpation: needles actions and suites of lawe: which for some vile unconscionable game, find some fit patrons abroad in the world, do

much nourish this vnchristian trouble, and troublesome life of Christian men, who should affect nothing lesse.

30 They follow on their course from tearme to tearme, till at last Actio moritur cum persona, the action dyeth with the partie: then they must let their suits fall when they themselves fall, whether they wil or no: they can digest no small offence at all, they can account a lease of one and twenty yeares, as good (in a maner) as a state of thre liues: and they see time weares out the Counceller, his client, the assurance and all, but no amendment at all is seene.

31 Were this well remembered, it would soone make men of another disposition then for the most part they are, more patient, more peaceable, lesse contentious.

32 Is there not a wiseman to iudge betweene brethren? We haue (God knowes) but

1. Cor. 6. 5

little

little time to spend in the world: what should wee desire moze then to spend that little well deuoutly towarde God, peaceably amongst men.

33 It was Iosephes counsell to his brethren, when they were returning to their owne countrie. Fall not out by the way, go along together to your fathers house quietly as fellow-trauaylers, louingly as brethren.

34 Let onely loue of the life to come moue vs to serue God, and be at peace with our neighbours, that so we may turne our good purposes to good practises, our practises to custome, our custome to delight, our delight to perseuerance, our perseuerance to liue to God, and so die to God.

35 For the better performance hereof, we should euery day moze and moze wake out of loue with this combersome worlde, the mutabilitie where-

of,

of, is sufficiently before our eyes, and it were to be wished that the love thereof were lesse fixed in our hearts.

There is such a noise in the catching desires of riches, that we cannot heare the soft voice which calles vs to deuotion. There is such a noise in mens deuities for the maintenance of pride, as they cannot heare the soft voice which calls them to humilitie. There is such a noise in the multitude of earthly affaires, that we cannot heare the soft voyce which calls vs to thinke of heauenly.

36 We may be compared vnto those men who liuing neare the river Nilus, are saide, by reason of the hushing of the waters to become very dull of heaving: we are so neare in affection to these transitory delights, as the Prophets trumpet like voyce will scarce be heard to moue vs to contrition for our sinnes.

We

We feele the troubles of the world, and yet for all that wee make the world our Paradise: a straunge case is it we should let our delights amidst so many annoyances: when we might passe our course in peaceable manner with more quiet with God and man. We rype and out wearie our selues about straw and stubble, when God would giue vs Manna, if wee would come out of Egypt: We are about puddle water with cost and care, and Christ bids vs take of the water of life freely.

Apoc. 22.

17

37 We maruell at the rude and ignorant Indians, who for glasse and triffes, are sayd to depart from the purest gold. But we neuer thinke of our owne folly, which is far greater, who forgo the treasures of heauen for herp bables, things of small or no continuance, wch which is more, with toyle wee follow this meane traffique, as

the

the spider that exhausteth her bowels to make a slender web which is dissolved againe with euery paffe of wind.

It is enough to astonish any indifferēt man to see the worlds blindness in this: When men might be moze at peace, they neuer leaue climbing vntill they take a fall, they looke vnto pleasures as they are comming to them, not as they are going from them, When they are wonte to leaue trouble behind: for the sting of this Scorpion An, is in his taylor. But would we walke the right path that leadeth to the accomplishment of this Christian peace? Then must we endeavour to liue vnto him, in whom we liue, moue, and haue all our being: in God onely is the soule satisfied, of whome shre may truly say: Here is my rest, here will I abide for euer.

To be vnknoꝛne vnto the world we need not care seeing

We

We are onely strangers in the same, the best is, to be knowne vnto God, and to haue as little to doe with the world as wee can, for the religious godly life shall haue quiet in earth, and blessednesse in heauen; when it ceased to be with Sara after the manner of the world, she conceived Isaac her toy: when it ceaseth to be with vs after the manner of desires naturall, wee conceiue quietnesse and tranquillitie of minde, that is comfort supernaturall.

*Gen. 21. 3*

Wee may at one view beholde the vncertaintie of all earthly thinges, which are sometymes gone befoze we did fully possesse them of men in high estate, the Prophet saith, Vidi super exaltatos, I sawe them exalted: and a little after, Quæsiui & non sunt inuenti, I sought them, but they were no where to bee found: and of rich men, Viri diuitiarum, the men of riches, as if he should

*Psal. 37.  
36, 37.*

haue

haue said, *Serui diuitiarum*, the seruants of riches, they haue slept their sleepe and found nothing.

One after death no reckoning at all in a manner is made of either, none esteemes them, when they are a while gone, and should they then haue cared for the world that cares so little for them? Wee sell our hearts to the world for verie chaffe, and God offers to giue vs millions for them: nay, to haue our custome he giues here an assay of his Marchandise, peace of conscience, and ioy of the holy Ghost: who would not traffique with so good a Chapman, that meanes no other but to doe vs good indeed, and giueth vs heauen when wee haue giuen him our hearts, who is in heauen.

28 Wherefore it were to be wished that men would once withdraw themselves from vnnecessarie cares and desires in

seeking

seeking  
certa  
of the  
much  
so don  
ouer t  
mage  
ligrou  
might  
9  
from t  
God,  
the we  
ample  
dering  
of life  
happi  
which  
first  
the bl  
little  
gone  
may b  
fold f  
to thi  
are w  
fittie  
a god

taking too vehemently the uncertaine riches and pleasures of this world, which are so much in request as they are. In so doing might they not passe over the dayes of their pilgrimage more peaceably, more religiously? Certainly they might.

9. Then might yong men from their childhood in fearing God, old men now departing the world, by giuing good examples vnto others, all considering the state and condition of life it selfe, let forward to a happie end by a prouident life, which life is but as a flower: first it buddeth, then comes the blooming and flourishing, a little after it withereth and is gone. Wherefore man (saith one) may be welgreeted with a threefold salutation. From childhood to thirtie, the greeting is, you are welcome. From thirtie to fiftie the greeting is, you are in a good way. From that time for-

ward,

ward, When God glue you a good departure; which (saith Seneca) the quieter it is, the better it is.

40 Now therefore gently to accomplish this iourney, to passe from childhood to youth, from youth to strength, from strength to old age, from olde age to death, and so an end, as certaine riuers, which are said by a still soft course to run through a part of the maine Ocean, and keepe their owne waters, is a verie Christian and commendable condition of life, vnto which we are moued by the consideration of the vncertaintie of life it selfe. Let vs care little for the world, that cares so little for vs, let vs crosse saile, and turne another way vnto our long home, from a life subiect vnto death, to a deathlesse life, euen as nere as wee can, with a still and peaceable passage.

Saint Paule sayth to the

**Romans**, If it bee possible  
haue peace with all men. **And**  
**to the Colossians** hee sayth,  
As the elect of God put on ten-  
der mercie, meekenesse, hum-  
blenesse of minde, forbearing  
one another, forgiving one  
another, as Chritt forgave  
you : and aboue all things put  
on loue, which is the bonde of  
perfectnesse, and let the peace  
of God rule in your hearts.  
**And last of all**, taking his  
leau of the **Corinthians**, it  
was with this louing fare-  
wel of peace, finally : Brethren  
fare you well, be at peace, and  
the God of peace shall bee with  
you.

*Ro, 12. 18*

*Col 3. 12.*

41 Almighty God, graunt  
we may liue peaceably and die  
peaceably, to liue for euer and  
euer in the kingdom of heauen.  
And so vnto him that can bring  
vs from peace temporall, to  
peace eternall. Vnto him that  
is able to direct vs in this course  
of life to keepe vs that wee fall

not,

not, and to present vs faultlesse  
 in the li'e to come, in the pre-  
 sence of his glory with ioy, that  
 is, to God onely wise, with  
 Iesus Christ our Sauour, and  
 the holy Ghost, three persons,  
 but one eternall and euertlas-  
 ting God, bee all honour, and  
 glory, & power, and domi-  
 nion, both now  
 & for euer-  
 more.

*Amen.*

*Laus Deo.*



**A**

Adam  
 his  
 Adam  
 Abrid  
 ma  
 Afflic  
 for  
 Aduer  
 me  
 Ackn  
 oug



## The Table.

### A

**A** Braham tempted, that  
when wee are tried: to  
teach vs what to doe. 222

Adam happie, had hee knowne  
his owne happinesse. 135

Adam sinning, we sinned. ibid.

Abridge the time of life none  
may. 329

Afflictions should not discom-  
fort vs too much. 73

Aduersitie makes men often re-  
member God. 132

Acknowledge our sinnes wee  
ought in time of sicknes. 176

Afflictions

*The Table.*

Afflictions proue to our good.	129
Antiochus repents of his sacrifice, but driuen by extremitie.	148
Almes deedes commended.	187
Athanasius falsly acculed.	73
Ancient fathers mindfull of their mortalitie.	46
An aduertisement for those who are moued to commit gracelesse attempts against themselves.	327
Aduertisements for those who vndertake daungerous attempts by Sea or land.	311
Aged how to passe their time.	313
Amidst our delights wee should remember our end.	22
Age a sicknesse of it selfe.	223
Aduersities to bee borne with a calme and quiet mind.	327
Anastasius sudainely stricken with lightning.	394
Account to be rendred of all and for all.	402. 403
Atheists obiections answered.	97

Augustus

*The Table.*

Augustus, what he thought of a  
peaceable life. 70

**B**

Blessednesse, the center of our  
desires. 88

Benefits receiued of God, make  
vs worship God. 35 3

Bitternesse to some to remem-  
ber death. 17

Bodies glorified. 128. 183

Blessednesse of the way, and end  
of the way. 98

Bodily griefes inflicted for sinne  
130

Burials amongst Christians de-  
cent. 301

Blindnesse of men in neglecting  
the remembraunce of there  
end. 15

Battell within man described. 74

Blessednesse, twofold. 98

Blessednesse, contemplate wee  
should vpon it. 407. 408

**C**

Care in youth to liue well, in  
old

*The Table.*

old age to die well.	11
Carelesnes of many in this world mentioned.	369
Causes shewed why men remember not the end.	15
Censure we may not these who die suddenly.	318
Christs suffering may moue vs to suffer with patience.	20;
Continuance in this world, desired to doe God seruice.	2
Constancie to the faithfull.	103
Comforts there are among sorrowes.	120
Censure others by their afflictions, we ought not.	281
Carefull Christian resembled to a Pilot.	58
Chastisement necessarie.	130
Cinienfes, constant men not vnlike.	207
Cowardinesse to be ouercome with afflictions.	332
Cleombrotus, farre from true fortitude.	333
Charitie the fruit of faith.	69
Christs resurrection, our resurrection.	110

Christ

## The Table.

Christ our Ioseph.	196
Christs second comming ioy- ful to them that feare him.	302
Christs resurrection power full.	110
Comfort for those that mourne.	297. 298. 299
Commending of our soules in- to the hands of God a good dutie.	206
Consideration necessarie.	135
Conflict betweene the flesh and the spirit described.	98
Conscience quieted how.	252
Contentious spirits ill spirits.	376
Crosses of this world wee must endure.	344
Curious scanning the time of Christs second comming to iudgement, vnnecessarie	400

## D

Dayes of man by reason of sin dayes of sorrow.	69
Death hath absolute authoritie ouer all.	3
Death of the righteous sleep.	111

*The Table.*

Death not to be feared.	101
Dead returne not into these regions.	309
Delay of repentance dangerous	360
Deuotion hindered by the cares of the world.	41
Death of the soule.	109
Death compared to sleepe.	111
Desire to be disolued.	217
Departure of holy men, how.	266
Diseases of the bodie, some there are that cause men suddainely to depart.	329
Dispaire far from Christians.	252
Discontentment of mind to bee shaken off.	336. cap. 33
Discomforted we should not be at the worlds aduersities.	350
	421

**E**

Earth the nature shewed.	48.
Earthly affections make vs earthly.	49
End of man his calling to grace,	

*The Table.*

to liue eternally in glorie.	90
End to be remembred.	96
Euerie day must be prepared, be cause the last day of our life is vncertaine.	151
Eagle, the nature described.	208
Examples of the godly in suffe- ring.	221
Examples how the well disposed haue left the world.	238
Example of Dauid in mourning for the dead.	310
Excesse of the world. the decay of liberalitie to the poore.	176
Enuie by Caines example men- tioned, described.	172

**F**

Faith described.	166. 167
Faith the staffe of the afflicted.	ibid.
Feare death we should not.	101
Feare death who they are.	104
Feare death, Pagans may.	224
Faith strengthneth men in good enterprises.	313
Feare of God necessarie.	375

*The Table.*

- Feare to die none ought, 105  
 Forgetfulnesse of our end, cause  
 of all loosenesse. 106  
 Figures of the resurrection. 107  
 Feare of death taken away by  
 the faith of the resurrection. 237  
 Forme how the sicke should  
 commend himselfe to God. 288  
 Forsaken neuer any that put his  
 trust in God. 198  
 Foolish Virgins, negligent sin-  
 ners. 190, 391  
 Folly of men shewed in neg-  
 lecting opportunitie. 368, 371

**G**

- Glorie of this world flecteth. 62  
 Glorie how soone it vanisheth. 63  
 God stayeth till we repent vs. 13  
 God delighteth to doe vs good. 244  
 Good me haue liued in a conti-

nual

*The Table.*

nuall farewell from the world.

46

Good men are not hurtfull to others.

45

Good works glorifie God.

187

Good life haue a peaceable death

266

Good rule to foresee, and to take opportunitie in things spiri-  
tuall.

144

Giuing to the poore, a gainefull interest.

188

Godly men of old, liued a con-  
tinuall remembrance of their  
end

45

Good men by death freed from  
trouble.

215

Good life not the cause, but the  
consequent of righteousness.

159

Good men liue in the mention  
of prosteritie being dead,

163

**H**

Health of bodie to be continu-  
ed by medicines, by meanes.

180

*The Table.*

Heathen men haue been mind- full of their end.	47
Helpe onely of God.	197
Helpesfull to others, good men are.	189
Hainous attemptes of men a- gainst themselves, nature doth abhorre. Christianitie vtterly condemne.	329.330.331.332
Hilarion his ende mentioned.	133
House, our being in this a dis- cription.	64
Hope described.	169
Houre of death vncertaine, why.	144
Humilitie causeth quiet.	399

**I**

Ioyes of heauen comfortable to be remembred.	91.92.93
Israelites their Patriarkes, their Prophets, al worne away.	152
Intention of the mind accepta- ble vnto God.	322
Iust men resembled to the Ly- on.	104

Instan-

*The Table.*

Instances of death before our eyes many.	218
Iesus to be called vpon in extremities.	278
Immortalitie a supposall thereof put courage into heathen men	313
Impatient to bee admonished.	235
Iob his patience shewed.	346
Iudgement, Christ comming ought to stirre vs vp.	393. 396

**K.**

Keeping silence a meane to obtaine much peace.	436
Knowledge of GOD and our selues.	8
Knowledge of the Saints in the life celestiall.	304

**L**

Learning to die a lesſon behoo- full, without which other learning is ignorance.	6
Law ἀμυνεῖς	173

# The Table.

Law satisfied.	250
Loue of God and our neighbor go together.	171
Life described.	69
Life of man full of sorrowes and afflictions.	70
Loosenes ensueth forgetfulness of the end.	26
Life in what respect to bee wi- shed.	2
Life a warfare.	56
Carelesse men aduertised.	369
Lots wife an example against our desires of this world.	

Loue of earthly things make vs forget the loue of heavenly.	352
--	-----

## M

Meditation of the end profita- ble.	40
Miseries of the world many.	66
Man created to worship his cre- ator.	90
Mortuus est, the Epitaph of all.	156
Medicine for a sicke soule.	180

*The Table.*

Merites of Christ to be remem- bred of the sick,	200
Moderate mourning to be left,	364
Meditation a meane to present vnto our thoughts the ioyes of heauen,	99
Meditation of heauenlie things.	248
Meditation the part of life which is heauenly,	39
Mentall prayer heard of God.	264
Mercies of God wonderful	260
Mourning for the dead allowa- ble,	299, 297

**N**

Needfull is it to repent betimes.	145
Necessitie of calling vpon God	194
Necessarie instructions for the sicke.	274
Neglect of Gods worshippe, a great euill.	25

*The Table.*

O

Old Christians commended 160  
Olde Saintes of God suffered.

243. 205

Obedience to the will of God.

219

Oppression of others punished.

43

Our conuersion to God.

144

Opportunity of preparing our  
selues for another world. *ibid.*

Onias is scene praying for the  
people.

355

Our affections ought to bee in  
heaven.

99

P

Parables of the Virgins and  
faithfull seruantes moue vs to  
be prouident.

27

Popular applause resembled to  
smoake.

63

Prepare our selues in time of  
health we ought,

141

Possessious earthly to be lefte.

230

Pa-

*The Table.*

Patience.	141.242
Persuerance.	205
Pleasures of this world but a shew.	14
Panther how he deceyueth.	27
Phisicke for the sicke soule.	180
Pambo	
Paulus simplex Paphnutius de- uout men.	460
Peace most agreeable with chri- stians.	432
Praiers our Embassadors to God.	194
Prayers God looke for.	195
Psalmes to be read of the sicke, which are most meete.	199
Perfection not attained in this life.	280
Prayer a religious duty.	195
Prayer a refuge in distresse, ibid	
Prayer to be deliuered from so- daine death.	154
Presumpiton dangerous.	272
Peace the good of euery thing.	448

Quarrelling forbidden.

Quarrel-

The Table.

Quarrellers in their going forth  
into the field vpon reuenge,  
die miserably. 312

Questions of friuolous matters  
needles. 9

Quietnes of life commendable  
468

R

Remembrance of our momen-  
tarie estate may moue vs to  
pietie. 382

Repentance in time. 373

Resurrection comfortable. 107

Resurrection twofold. 361

Rest neuer attained here in ful-  
80

Remembrance of our end, a re-  
straint from euill. 42

Remembrance of death, trouble-  
some to whome. 17

S

Samuels protestation before  
his death shewed. 161

Serpents perswasion, it was thou  
shall not die. 15

Sicknesse

*The Table.*

Sicknes moues to remember our sinnes.	178.182
Serapion, what a good end hee made.	267
Salomon his verdict of the world	116
Securitie in sinne daungerous.	376
Serpent in the wildernes.	181
Sicke to acknowledge their sins	176
Soule businesse the chiefe of al.	375
Sinners themselues trouble in sinning.	76
Suddainenes, no suddainenes to the man prepared.	155
Sorrowfull mindes to bee com- forted how.	247.251
Suddaine death the causes.	325
Simeon hauing seene Christ; de- sires to see earthly thinges no more.	115
Sinnes arise as the hyders heads.	15
Sinne irkesome to Gods childre	78

*The Table.*

Sincerity of life found in the old Christians.	160
State and condition of the life present, and that to come figured to the Tabernacle and Temple of the old Law.	87
Sleepe the faithfull do in dying.	111
Suddaine death wee pray to be deliuered from.	154
Security in worldly things now.	344
Strangers what their manners is wont to be.	55.56
Silence and solitarines prayed	436.

**T**

Talke of death onely a discourtisue matter.	29
Tabernacle our life resembled vnto.	46
Time of prouiding for the life to come, is the life present.	142
Theodosius how hee preuailed.	315
Time of grace and mercie may	

*The Table.*

not be neglected.	360
Temptations taken for our tri- all.	222
Temporall goodes only sent vs.	232
Temporall things in vse onely.	65
Time precious.	94
Trials of the righteous.	77
Tyger the nature shewed.	37
Time of Christs comming not to be searched.	400

V

Vaineglorious men resembled to the Camelion.	10
Vanitie all is.	116
Vanities described.	351
Vnwillling to die when men are to be aduertised how.	202
Vnmercifulnesse to bee taken heede of.	43
Vaine glorious.	10
Visitation of the sicke; a worke of charitie.	271
Vnquiet life full of trouble.	77

*The Table.*

Visuall manner of those men, who  
vpon priuate quarrels goe  
forth into the field, hazar-  
ding life in themselves, or ta-  
king it from others vnstee-  
rable. 312

Vertue takes men out of their  
graues, and makes them liue  
by good report. 163

Vnquiet dispositions reprobued. 432. 433

Vnprouided for our ende wee  
should neuer be. 324

**W.**

World full of troubles. 118

Well liuing more to be regar-  
ded then long liuing. 4

Workes not to bee separated  
from faith. 169

Wish to depart in what sense  
good men haue. 349

Worldes vanities withdraw vs  
from God, and how. 27

World to bee vsed as place of  
passage. 65

Want of humilitie the cause of

trouble

*The Table.*

trouble.	34
Wils and Testaments.	185
Wise virgins teach vs to bee watchfull.	14
Worldly goods how to be dis- posed.	186
World not worthie to bee be- loued.	286
Worldly wisdom foolishnesse.	7
Willingnesse to depart when God doth call vs.	221
Wrath to be pacified.	424
Worldly possessions are vani- ties, deceytes, thornes, and sorrows.	230
World is generall resembled to Babilon, the Church militat, compared to a captiuitie while it is here in earth.	447

Y

Youth and age are vnequally yoaked.	30
--	----

FINIS.

*The Table.*

Vsuall maner of those men, who  
vppon priuate quarrels goe  
forth into the field, hazar-  
ding life in themselves, or ta-  
king it from others vsuffe-  
rable. 312

Vertue takes men out of their  
graues, and makes them liue  
by good report. 163

Vnquiet dispositions reprobued.

432. 433  
Vnprouided for our ende wee  
should neuer be. 324

**W.**

World full of troubles. 118

Well liuing more to be regar-  
ded then long liuing. 4

Workes not to bee separated  
from faith. 169

Wish to depart in what sense  
good men haue. 349

Worldes vanities withdraw vs  
from God, and how. 27

World to bee vsed as place of  
passage. 65

Want of humilitie the cause of

trouble

*The Table.*

trouble.	34
Wils and Testaments.	185
Wise virgins teach vs to bee watchfull.	14
Worldly goods how to be dis- posed.	186
World not worthie to bee be- loued.	286
Worldly wisdom foolishnesse.	7
Willingnesse to depart when God doth call vs.	221
Wrath to be pacified.	424
Worldly possessions are vani- ties, deceytes, thornes, and sorrows.	230
World in generall resembled to Babilon, the Church militat, compared to a captiuitie while it is here in earth.	447

Y

Youth and age are vnequally yoaked.	30
--	----

FINIS.